Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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July 4th

"We, therefore, the Representatives of the United States of America, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, do, in the Name, and by Authority of the good People of these Colonies, solemnly publish and declare, that these United Colonies are, and of Right ought to be, Free and Independent States."

(Declaration of Independence
July 4, 1776)

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

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ΕΠΙΣΚΕΦΘΗΤΕ ΤΗΝ

ΕΛΛΑΔΑ

ΜΕ ΤΟ T. S. S.

ΟΛΥΜΠΙΑ

Τὸ νεώτατον καὶ ταχύτατον πλοῖον εἰς τὴν γραμμὴν Πειραιῶς... Τὸ πλοῖον «ΟΛΥΜΠΙΑ» εἶναι τὸ πρῶτον μέγα ὑπερωκεάνειον ποὺ ἐσχεδιάσθη ὑπὸ Ἑλλήνων δι' Ἕλληνας, ἀληθὲς ἀριστούργημα ναυπηγικῆς τέχνης.

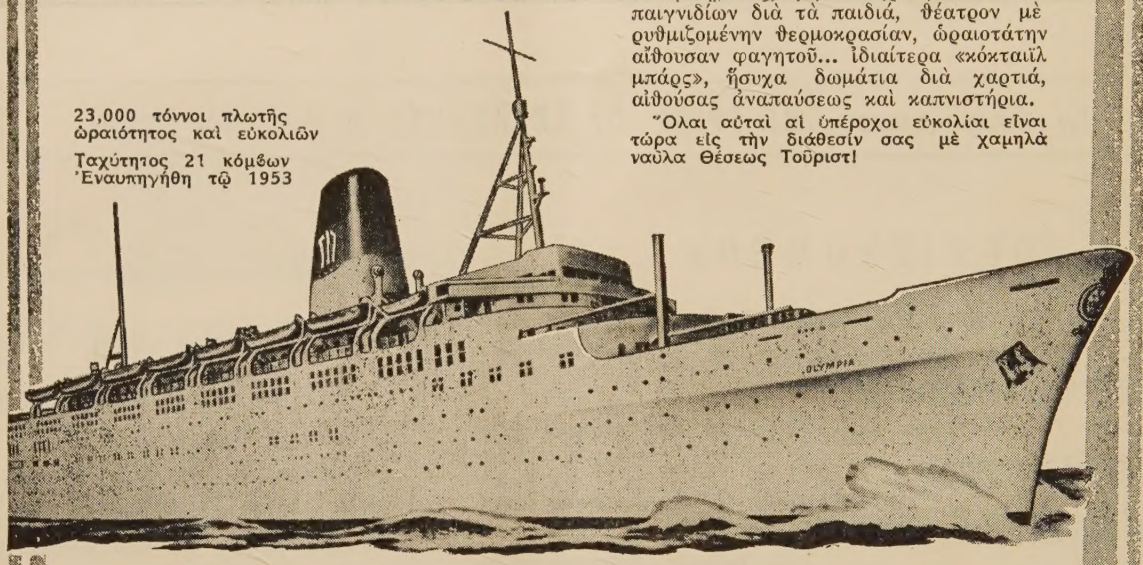
Ἀπολαύσατε τὰς 24 ὡραιότατα διακεκοσμημένας αἰθούσας, 16 τῶν ὁποίων ἔχουν διατεθῆ διὰ τοὺς ἐπιβάτας Θέσεως Τοῦριστ... μὲ δεξαμενὰς κολυμβήματος, γυμναστήριον, αἴθουσαν παιγνιδίων διὰ τὰ παιδιά, θέατρον μὲ ρυθμιζομένην θερμοκρασίαν, ὡραιοτάτην αἴθουσαν φαγητοῦ... ἰδιαίτερα «κόκταιϊλ μπάρς», ἥσυχα δωμάτια διὰ χαρτιά, αἰθούσας ἀναπαύσεως καὶ καπνιστήρια.

Ὅλαι αὐταὶ αἱ ὑπέροχοι εὐκολίαι εἶναι τώρα εἰς τὴν διάθεσίν σας μὲ χαμηλὰ ναῦλα Θέσεως Τοῦριστ!

23,000 τόννοι πλωτῆς ὡραιότητος καὶ εὐκολιῶν

Ταχύτητος 21 κόμβων

Ἐναυπηγήθη τῷ 1953



ΤΑΚΤΙΚΑΙ ΑΝΑΧΩΡΗΣΕΙΣ ΕΚ ΝΕΑΣ ΥΟΡΚΗΣ ΔΙΑ ΠΕΙΡΑΙΑ

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Σχεδὸν αἱ μισὲς καμπίνες θέσεως τοῦριστ ἔχουν μόνον δύο κλίνας, μὲ ἰδιαίτερο shower καὶ toilet. Ὅλαι αἱ ἄλλαι ἔχουν ζεστὸ καὶ κρύο νερό, ἱματιοφυλάκια καὶ πλεῖστας ἄλλας εὐκολίας.

Τὸ «ΟΛΥΜΠΙΑ» εἶναι πλοῖον ἰδικόν σας... Ἑλληνικὸν εἰς ἀτμόσφαιραν καὶ ὑπηρεσίαν, μὲ θαυμασίαν Ἑλληνικὴν μαγειρικὴν καὶ κρασιά... Τίθεται εἰς τὴν διάθεσίν σας εἰς ἀναγνώρισιν τῆς μακρᾶς ὑποστηρίξεώς σας, διὰ τὴν ὁποίαν εἴμεθα ὑπερήφανοι.

Γράψατε νὰ σᾶς στείλωμεν τὸ εἰκονογραφημένον φυλλάδιον τοῦ πλοίου... καὶ ἔπειτα ταξειδεύσατε εἰς τὴν Ἑλλάδα τὴν προσεχῆ ἄνοιξιν μὲ τὴν ναυαρχίδα τῆς GREEK LINE.

Ἴδετε τὸν Ταξιδιωτικόν σας Πράκτορα ἢ τὴν

Δύο Ἀπαστράπτουσαι Δεξαμεναὶ Κολυμβήματος

GREEK LINE

General Steam Navigation Co. Ltd. of Greece
8-10 Bridge Street, New York 4, N. Y.
BOSTON • CLEVELAND • CHICAGO
LOS ANGELES • TORONTO • MONTREAL

ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ

Ὁ Παρατηρητὴς φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα ρέπει νὰ τύχουν τῆς προσοχῆς του. Ἡ δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον έσον ἐπικοινωνίας τῆς Ἱερᾶς Ἀρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην ώραν Ὀρθοδόξου Πληρώματος.

Συγχαρητήρια

. . . Δεχθῆτε τὰ ἐγκάρδιά μου συγχαρητήρια διὰ τὴν θαυμασίαν πρόοδον, ποὺ ημειώνει συνεχῶς τὸ «ἐπίσημο δημοσιογραφικὸ ὄργανο» τῆς Σεβαστῆς Ἀρχιεπισκοπῆς.

Ἄνευ οὐδεμιᾶς ὑπερβολῆς, τὸ ποικίλον λικόν, ποὺ παρουσιάζει ἑκάστη μηνιαία κδοσις, εἶναι καὶ γίνεται διδακτικώτερο, ραιότερο καὶ πλουσιώτερο.

Εἶμαι βέβαιος ὅτι, μὲ τὴν βοήθειαν τοῦ θεοῦ πρῶτα, καὶ μὲ τὴν συνεργασίαν ὅλων ἡμῶν τῶν κληρικῶν καὶ ὅλων τῶν κοινοτήτων τῆς Σεβαστῆς Ἀρχιεπισκοπῆς, πολὺ γρήγορα ὁ «Ὀρθόδοξος Παρατηρητὴς» θὰ εἰσέλθῃ εἰς κάθε Ὀρθόδοξον οἰκίαν καὶ θὰ χρησιμεύσῃ ὡς ἐξαιρετικὰ διαφωτιστικὸ ἀνάγνωσμα ὅλων τῶν Χριστιανῶν μας.

Δὲν θέλω νὰ πῶ ὅτι τὸ ἕνα ἄρθρον εἶναι καλύτερον τοῦ ἄλλου. Ὅλα τὰ ἄρθρα τὰ θεωρῶ ἐξ ἴσου καλογραμμένα καὶ ἐπίκαιρα.

Καὶ πάλιν δεχθῆτε τὰ συγχαρητήριά μου. Θὰ ἐργασθῶ μὲ ὅλην μου τὴν δύναμιν διὰ τὴν ἐξάπλωσιν καὶ διάδοσιν τοῦ «Ὀρθοδόξου Παρατηρητοῦ». . . .

Πρεσβ. Νικ. Θ. Σταυράκης
Canton, Ohio

▪

. . . Διὰ τὰς τελευταίας καινοτομίας καὶ τὴν συγχρονισμένην ὕλην καὶ ἐμφάνισιν τοῦ «Ὀρθοδόξου Παρατηρητοῦ» συγχαίρω ὁλόθερμα τὴν διεύθυνσιν. . . .

Πρεσβ. Βασ. Ἀποστόλου
Pocatello, Idaho

▪

. . . Τὸ περιοδικὸν εἶναι θαυμάσιον καὶ διδακτικώτατον. . . .

Γεώργιος Κούμανης
Mobile, Ala.

▪

. . . Ἀξίζει νὰ πληρώνῃ κανεὶς περισσότερα ἀκόμη δολλάρια, διὰ νὰ λαμβάνῃ ἕνα τοιοῦτον μορφωτικὸν θησαυρόν, ὅπως ὁ «Ὀρθόδοξος Παρατηρητής». . . .

Πρεσβ. Χ. Κοντολέων
Newark, N. J.

▪

. . . Τὰ μάτια μου εἶναι σκοτεινὰ — πάσχω ἀπὸ καταρράκτη τῶν ματιῶν — ἐπιθυμῶ ὅμως νὰ λαμβάνω τὸν «Παρατηρητήν», διότι περιοδικὰ ἢ βιβλία μὲ τοιοῦτου εἴδους περιεχόμενον διαβάζονται περισσότερο μὲ τὰ μάτια τῆς ψυχῆς παρὰ μὲ τοῦ σώματος. . . .

Χαρίκλεια Χριστούλια
Cleveland, Ohio

▪

. . . Ὁ «Ὀρθόδοξος Παρατηρητὴς εἶναι τὸ πλέον ἐνδιαφέρον περιοδικόν, τὸ ὁποῖον ἔχει ἐκτυπωθῆ εἰς Ἑλληνικὴν γλῶσσαν κατὰ τὸ πεντηκονταετὲς διάστημα τῆς ἐν Ἀμερικῇ ἐγκαταστάσεώς μου. Εἶναι ὁ ἀχώριστος σύντροφος ἐμοῦ καὶ τῆς οἰκογενείας μου. Δεχθῆτε τὰ συγχαρητήριά μας διὰ τὸ ὡραῖον ἔργον ποὺ ἐπιτελεῖτε ἐργαζόμενοι ἀόκνως.

Γεώργιος Λωρίδας
Detroit, Mich.

▪

Ἡ γλῶσσα

. . . Ὁ «Παρατηρητὴς» πρέπει νὰ φυλάξῃ τὸν Ἑλληνικὸν χαρακτῆρα του. Γράφεται ὑπὸ ἀναγνωστῶν ὅτι θὰ ἦτο καλύτερον νὰ δημοσιεύωνται περισσότερα ἄρθρα εἰς τὴν Ἀγγλικήν. Δὲν πρέπει νὰ γίνῃ αὐτό. Ὁ «Παρατηρητὴς» εἶναι Ἑλληνικὸν περιοδικόν. Ἡ νεολαία Ἑλληνικῆς καταγωγῆς ἐν Ἀμερικῇ ὑποτίθεται ὅτι, ἐὰν τὰ Ἑλληνικὰ σχολεῖα τῆς Ἀμερικῆς κάνουν τὸ ἔργον τους, μπορεῖ νὰ γνωρίζῃ καὶ νὰ διαβάζῃ τὴν γλῶσσαν τῆς ὁμογενείας καὶ τῆς Ἐκκλησίας. . . .

James Laliberty
Quebec City, Canada

▪

. . . On behalf of the G.O.Y.A. Chapter in Cincinnati, I would like to request that your magazine publish more articles in the English language. Because there are so many articles written in Greek, some of our members feel that the publication has less appeal to American-born G.O.Y.A. members. Cincinnati G.O.Y.A. sincerely hopes that something will be done to remedy this situation.

Joy Condorodis
Recording Secretary
Cincinnati Chapter of G.O.Y.A.

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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Please allow one month for changes of address and renewal orders to become effective.

To insure accuracy of changes of address, please include present address together with your new address.

new photo contest

NATIONAL ARCHDIOCESE'S
JUNIOR OLYMPIANS-OLYMPIADS YOUTH PHOTOGRAPHY CONTEST

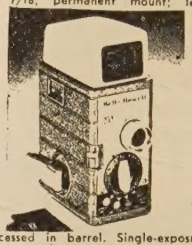
Prizes:

REVERE 33

35-mm; 20 to 36 exposures; automatic film transport and shutter cocking mechanism; two matched, coated 35-mm f/3.5 Revere Wollensak Amaton lenses in Wollensak Rapax shutters; coupled rangefinder; shutter speeds from 1/2 to 1/200 sec, T & B; built-in synchronization. Price, $174.50.
MFR., Revere Camera Co.

252 MONTEREY

8-mm silent; roll-loading, 25-ft. double-width capacity; 16 frames per sec. Rotating shutter, 166° angle; shutter speed at 16 frames per sec: 1/35 sec; at single frame: 1/28 sec. Spring motor; positive start; rundown stop; useful spring run, 10 ft; automatic footage indicator. Viewfinder shows image in actual size; universal focusing. Single-lens turret; coated B & H 10-mm lens, openings f/2.3 to f/16; permanent mount; lens



recessed in barrel. Single-exposure device; built-in exposure guide. Sun-dial permits setting lens according to outdoor light. Price, $59.95

WESTON
DR 853

Photoelectric type for still and motion pictures; for daylight and artificial light; measures incident light only; calibrated in Weston system from 8 to 125 emulsion speeds; reads

direct from f/2 to f/32 in full stops; can be used with Polaroid Land cameras. Price, incl. case, $16.50.

Rules:

1. All contestants must be members in good standing of his or her local church Junior Youth Organization.
2. All photographs must have as their subject some phase of Junior Youth activity of Greek Orthodox Church life.
3. All photos must be submitted on 8" x 10" glossy finish paper.
4. The following information must be submitted on the reverse side of each photo:
   a) Name and address of contestant,
   b) Name of church which contestant attends and affiliated Junior Organization of which he is a member in good standing (18 years old and under),
   c) Date on which photograph was taken,
   d) Type of camera, film and light used. Opening and speed of lens,
   e) The information must bear the official rubber stamp seal of the local church and the signature of the local priest.
5. All entries become the property of the National Youth Office of the Archdiocese and rights to their publication revert to National Youth Office.
6. All entries must be postmarked no later than September 31, 1955.
7. Photographs must not have been taken prior to January 1st, 1955.
8. All entries are to be mailed to: PHOTOGRAPHY CONTEST, c/o Greek Archdiocese, National Youth Office, 10 East 79th Street, New York 21, New York.
9. Judges have been selected from the ranks of professional photography by the National Junior Youth Consultative Committee. Chairman of the Judges' Committee will be the Rev. C. Christodoulou.

Easter 1955

National Youth Office-GREEK ARCHDIOCESE of NORTH and SOUTH AMERICA

ΗΜΕΡΗΣΙΑ ΣΧΟΛΕΙΑ

Ὑπὸ τοῦ Σεβ. Ἀρχιεπισκόπου Κου ΜΙΧΑΗΛ

ΟΛΟΙ συμφωνοῦν εἰς τὴν χρησιμότητα καὶ τὴν ὠφελιμότητά των. Κανεὶς ἀπολύτως δὲν διαφωνεῖ. Ἂν ὑπάρχουν διαφωνοῦντες, ἡ διαφωνία των αἰτίαν ἔχει, ἀποκλειστικῶς καὶ μόνον, λόγους οἰκονομικούς.

Καὶ ἐφόσον ὅλοι γενικῶς οἱ ὁμογενεῖς, γονεῖς καὶ μή, συμφωνοῦν ὡς πρὸς τὴν χρησιμότητα καὶ τὴν ὠφελιμότητα τῶν ἡμερησίων Ἑλληνοαμερικανικῶν σχολείων, δὲν θὰ ἔπρεπε νὰ κουράσωμεν τὴν προσοχὴν τοῦ ἀναγνώστου μὲ τὴν ἀπαρίθμησιν τῶν λόγων, διὰ τοὺς ὁποίους πάντοτε ἀπεδείχθη τὰ μάλιστα ἀποδοτικὸν τὸ ἡμερήσιον σχολεῖον.

Ὑπάρχουν, ὅμως, δύο σημεῖα, ποὺ θὰ ἔπρεπε νὰ τὰ τονίζωμεν εἰς κάθε εὐκαιρίαν, μέχρις ὅτου γίνουν συνείδησις ὁλοκλήρου τῆς ὁμογενείας καὶ κατανοηθῇ ὅτι ἀποτελεῖ ἀπὸ πάσης ἀπόψεως ὕψιστον συμφέρον διὰ τὴν κοινότητα καὶ τὰ μέλη της ἡ λειτουργία ἐν αὐτῇ ἡμερησίου σχολείου. Τὸ πρῶτον εἶναι τοῦτο· ὅτι εἰς τὸ ἡμερήσιον σχολεῖον ἐξασφαλίζεται ἀπὸ κάθε ἔποψιν τὸ μέλλον τοῦ παιδιοῦ. Διότι εἰς αὐτὸ καταρτίζεται πολὺ καλλίτερα, παρ' ὅ,τι τοῦτο γίνεται εἰς τὰ δημόσια Ἀμερικανικὰ σχολεῖα. Πλῆθος παραδειγμάτων παιδίων, ποὺ ἀπεφοίτησαν ἀπὸ τὰ ὑπάρχοντα ἡμερήσια σχολεῖα ἀποδεικνύουν τὸ βάσιμον αὐτῆς τῆς ἀληθείας. Ἀκόμη καὶ τὰ Ἀγγλικὰ τῶν παιδιῶν αὐτῶν εἶναι τελειότερα ἀπὸ ἐκεῖνα τῶν παιδιῶν, ποὺ ἐτελείωσαν ἰσοβάθμια Ἀμερικανικὰ σχολεῖα. Τὰ δὲ Ἑλληνικά των, ἀναμφιβόλως, εἶναι ἄριστα. Κατὰ κόρον δὲ ἐλέχθη καὶ ἐτονίσθη ὅτι ἡ ἑλληνομάθεια, ποὺ τὰ παιδιά μας ἀποκτοῦν εἰς τὰ ἡμερήσια σχολεῖα τοὺς δίδει πλεονεκτήματα σπουδαῖα, ἐφόσον πρόκειται ν' ἀκολουθήσουν καὶ ἀνωτέρας σπουδάς.

Εἰς τὸ ἡμερήσιον ὅμως Ἑλληνοαμερικανικὸν σχολεῖον ὑπάρχει κάτι ἄλλο πολὺ ἀνώτερον καὶ πολυτιμότερον καὶ αὐτῆς τῆς γλώσσης τῆς Ἑλληνικῆς· ὑπάρχει ἡ Ἑλληνοχριστιανικὴ ἀτμόσφαιρα, ποὺ δὲν ὑπάρχει, διότι δὲν εἶναι δυνατὸν νὰ ὑπάρξῃ, εἰς τὸ δημόσιον Ἀμερικανικόν. Εἶναι σημαντικώτατον διὰ τὸ μέλλον τῶν παιδιῶν νὰ ἀναπτυχθῇ ὁ χαρακτὴρ των εἰς τοιοῦτον Ἑλληνοχριστιανικὸν περιβάλλον, ποὺ δὲν εἶναι πολὺ διάφορον ἀπὸ τὸ περιβάλλον τὸ ψυχολογικὸν καὶ βιολογικὸν τῆς Ἑλληνοαμερικανικῆς οἰκογενείας, ἀπὸ τὴν ὁποίαν τὰ παιδιὰ προέρχονται. Αὐτὸ δὲ τὸ σημεῖον πρέπει πάρα πολὺ νὰ τὸ προσέξουν οἱ γονεῖς. Διότι αὐτὸς εἶναι κυρίως ὁ λόγος διὰ τὸν ὁποῖον πολλάκις ἤμερα, ὡς τὰ ἀθῶα πρόβατα, φεύγουν τὰ παιδιὰ ἀπὸ τοὺς κόλπους τῆς οἰκογενείας, καὶ ἀνήσυχα, ἄτακτα καὶ ἄγρια, πολλάκις, ἐπιστρέφουν ἀπὸ τὸ δημόσιον σχολεῖον. Διατί; Διότι ἀπότομος εἶναι ἡ μεταβολή· συγκλονιστικὴ ἡ ἀλλαγὴ ἀπὸ τοῦ Ἑλληνοαμερικανικοῦ σπιτιοῦ εἰς τὸ δημόσιον Ἀμερικανικὸν σχολεῖον. Ἐνῷ τοὐναντίον τὰ δύο περιβάλλοντα τῆς οἰκογενείας μας καὶ τοῦ ἡμερησίου μας ἔχουν τόσα τὰ κοινά, ὥστε τὸ παιδὶ νὰ μὴ αἰσθάνεται σχεδὸν τὴν ἀλλαγὴν καὶ τὴν μεταβολήν, ποὺ λαμβάνει χώραν μὲ τὴν ἔναρξιν τῆς φοιτήσεώς του εἰς τὸ σχολεῖον. Αὐτὸ τὸ τεράστιον πλεονέκτημα, ποὺ δίδει εἰς τὴν ψυχοσύνθεσιν τοῦ παιδιοῦ τὸ Ἑλληνοαμερικανικὸν σχολεῖον, τὸ ὅτι δηλονότι εὑρίσκει εἰς αὐτὸ τὴν Ἑλληνοχριστιανικὴν ἀτμόσφαιραν, οἱ γονεῖς τὸ ἔχουν ἐννοήσει περισσότερον ἀπὸ κάθε ἄλλο πρᾶγμα· καὶ διὰ τοῦτο σπεύδουν σωρηδὸν νὰ παραδώσουν τὰ παιδιά των εἰς τὰ ὑπάρχοντα ἡμερήσια κοινοτικὰ ἢ καὶ ἰδιωτικὰ σχολεῖα. Ὅλα αὐτά, ποὺ ἀνεπτύχθησαν μὲ ἄκραν συντομίαν, ἔχομεν ὑπ' ὄψιν, ὅταν λέγωμεν, ὅτι εἰς τὸ Ἑλληνοαμερικανικὸν ἡμερήσιον σχολεῖον ἐξασφαλίζεται ἀπὸ κάθε ἔποψιν καὶ ὅσον εἶναι δυνατὸν τὸ μέλλον τοῦ παιδιοῦ, τοῦ μέλλοντος Ἀμερικανοῦ πολίτου Ἑλληνικῆς καταγωγῆς.

Εἶμαι τώρα βέβαιος, πὼς οἱ ἀναγνῶσται τοῦ παρόντος ἄρθρου, ἂν ὄχι ὅλοι, τοὐλάχιστον οἱ περισσότεροι, θὰ ἀπαντήσουν: Ὅλα τὰ πλεονεκτήματα τοῦ ἡμερησίου σχολείου τὰ γνωρίζομεν· εἶναι ὅμως δυνατὸν τοιαῦτα σχολεῖα νὰ ὑπάρξουν εἰς ὅλας τὰς κοινότητας; Καὶ ἀπαντῶμεν· βεβαίως ὄχι εἰς ὅλας· εἶναι ὅμως δυνατὸν νὰ ὑπάρξουν εἰς πολλάς, πάρα πολλὰς ἀπὸ τὰς τριακοσίας τεσσαράκοντα ὀκτὼ τῆς Ἀρχιεπισκοπῆς. Κατὰ τὴν γνώμην μας, τὸ ἐμπόδιον δὲν εἶναι οἰκονομικόν. Θὰ ἀναστατωθοῦν ἴσως μερικοί, ὅταν ἀναγνώσουν αὐτὸν τὸ ἰσχυρισμόν μου. Καὶ ὅμως οὕτως ἔχει τὸ πρᾶγμα: τὸ ἐμπόδιον δὲν εἶναι οἰκονομικόν. Πρῶτον διότι εἰς τὴν χώραν μας τὸ χρῆμα ὑπάρχει καὶ μάλιστα μὲ τὸ παραπάνω. Δὲν ὑπάρχει, ὅσον πρέπει, ἡ προθυμία καὶ ἡ θέλησις νὰ ἐξαχθῇ τὸ χρῆμα ἀπὸ τὸ βαλάντιον. Καὶ δεύτερον, ἡ προσπάθεια αὐτὴ πληρώνει. Ἐρωτήσατε τοὺς ὑπευθύνους διὰ τὴν λειτουργίαν τῶν κοινοτικῶν καὶ τῶν ἰδιωτικῶν ἡμερησίων.

ΑΓΙΑ ΓΡΑΦΗ

ΑΙ ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ

Ὑπὸ Ἀρχιμ. ΤΙΜΟΘΕΟΥ ΠΑΝΤΕΛΑΚΟΥ

Η ΣΕΛΙΣ αὕτη τοῦ «Παρατηρητοῦ» ὁδηγεῖ τοὺς ἀναγνώστας μας εἰς ἕνα εὐχάριστον περίπατον διὰ μέσου τοῦ πνευματικοῦ κήπου τῶν διαφόρων βιβλίων τῆς Ἁγίας Γραφῆς. Κατὰ τὸν τρέχοντα μῆνα Ἰούλιον κάμνομεν τὴν ἐπίσκεψίν μας εἰς τὰς Πράξεις τῶν Ἀποστόλων.

Τὸ βιβλίον τοῦτο, συγγραφεὺς τοῦ ὁποίου εἶναι ὁ Εὐαγγελιστὴς Λουκᾶς, εἶναι συνέχεια τοῦ κατὰ Λουκᾶν Εὐαγγελίου. Εἰς τὸ Εὐαγγέλιον ὁ Λουκᾶς μᾶς διηγεῖται τὴν ζωὴν τοῦ Σωτῆρος Χριστοῦ μέχρι τῆς Ἀναστάσεως Αὐτοῦ. Εἰς τὰς Πράξεις συνεχίζει τὴν διήγησιν περὶ τῆς ζωῆς τοῦ Σωτῆρος μέχρι τῆς ἀναλήψεως Αὐτοῦ εἰς τοὺς οὐρανούς, καὶ μᾶς λέγει πῶς ὁ Σωτὴρ Χριστὸς ἐξακολουθεῖ νὰ διαιωνίζῃ τὸ ἔργον Του διὰ τῆς ἄνω δυνάμεως, τὴν ὁποίαν ὑπεσχέθη εἰς τοὺς Ἀποστόλους, ἤτοι τὸ Ἅγιον Πνεῦμα.

Ὁ Λουκᾶς ἀποβλέπει εἰς τὸ νὰ ἐνσταλάξῃ εἰς τὴν ψυχήν μας τὴν πίστιν ὅτι ἡ Ἐκκλησία δὲν εἶναι ἔργον ἀνθρώπινον, ἀλλὰ ἔργον τοῦ Θεοῦ. Ἡ κεντρικὴ ἰδέα τοῦ βιβλίου εἶναι, ὅτι ἡ ἐξ ὕψους δύναμις, τὴν ὁποίαν ὁ Κύριος ὑπεσχέθη (Κεφ. 1:8), κατῆλθεν εἰς τοὺς Ἀποστόλους κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς (Κεφ. 2). Ἡ δύναμις αὐτὴ μετέβαλε τοὺς Ἀποστόλους εἰς ἀφωσιωμένους κήρυκας τοῦ λόγου Του, ἐξακολουθεῖ δὲ νὰ κάμῃ τὸ ἴδιον εἰς κάθε ἄνθρωπον, ἀρκεῖ οὗτος νὰ δεχθῇ τὸν Χριστὸν ὡς Θεὸν καὶ Σωτῆρα μὲ τὴν αὐτὴν ὡς καὶ οἱ Ἀπόστολοι πίστιν. Διὰ τὸν λόγον τοῦτον ἡ Ἐκκλησία, ἥτις ἤρχισε μὲ μίαν μικρὰν ὁμάδα ἀνθρώπων εἰς τὴν Ἱερουσαλὴμ κατὰ τὴν ἡμέραν τῆς Πεντηκοστῆς, ἐξηπλώθη ἀπὸ τὴν Ἱερουσαλὴμ εἰς ὅλην τὴν Παλαιστίνην (Κεφ. 1-9), ἀπὸ τὴν Παλαιστίνην ἕως τὴν Ἀντιόχειαν τῆς Συρίας (Κεφ. 9-12), ἀπὸ τὴν Ἀντιόχειαν εἰς τὴν Κύπρον καὶ Μικρὰν Ἀσίαν (Κεφ. 12-16), ἀπ' ἐκεῖ διὰ τοῦ Ἀποστόλου Παύλου εἰς τὴν ὑπόλοιπον Μικρὰν Ἀσίαν καὶ Ἑλλάδα (Κεφ. 16-20). Μετὰ μᾶς διηγεῖται τὰ γεγονότα, ποὺ συνέβαλον εἰς τὴν μετάβασιν τοῦ Ἀποστόλου Παύλου εἰς τὴν Ρώμην (Κεφ. 20-28).

Ὁ Εὐαγγελιστὴς Λουκᾶς, ὡς ἕνας ἔξοχος ζωγράφος, μᾶς ζωγραφίζει εἰς τὴν διήγησιν τῶν Πράξεων εἰκόνας περὶ τοῦ ἔργου τοῦ Ἁγίου Πνεύματος, ποὺ ἴστανται ὡς κορυφαὶ ὀρέων ἡνωμένων μετὰ τοῦ οὐρανοῦ.

Κατὰ πρῶτον ἔχομεν τὴν ὑπόσχεσιν τοῦ Κυρίου πρὸς τοὺς μαθητάς Του, ὀλίγον πρὸ τῆς Ἀναλήψεως, περὶ τῆς ἐξ ὕψους δυνάμεως, ποὺ θὰ ἐλάμβανον, καὶ τὰ λόγια τοῦ Κυρίου πρὸς τοὺς Ἀποστόλους, ὅτι δὲν ἔγκειται εἰς ἡμᾶς νὰ γνωρίζωμεν τὸν χρόνον περὶ τῆς Δευτέρας τοῦ Χριστοῦ Παρουσίας (Κεφ. 1:7-8). Δι' αὐτό, ὅταν ἀκοῦμε διαφόρους δῆθεν προφήτας νὰ ὁμιλοῦν περὶ τοῦ χρόνου τῆς Δευτέρας τοῦ Χριστοῦ Παρουσίας, δὲν πρέπει νὰ δίδωμεν καμμίαν σημασίαν. Οὔτε οἱ ἄγγελοι γνωρίζουν περὶ τοῦ χρόνου τῆς ἐλεύσεως τοῦ Κυρίου, οὔτε μᾶς ἔχει τοῦτο δοθῇ εἰς τὴν ἀποκάλυψιν τοῦ Κυρίου, ὥστε νὰ τὸ γνωρίζωμεν. Ὥστε ἂς μὴ δίδωμεν σημασίαν, ὅταν ἀκοῦμε μερικοὺς νὰ καθορίζουν δῆθεν τὸν χρόνον τῆς ἀφίξεως τοῦ Κυρίου. Πρὸ ὀλίγων ἐτῶν κάτι τέτοιο συνέβη εἰς τὸν Καναδᾶ. Ἕνας τοιοῦτος ψευδοπροφήτης ὡδήγησε τοὺς ὀπαδούς του εἰς κάποιο βουνὸ ἀναμένων τὴν Δευτέραν τοῦ Χριστοῦ Παρουσίαν. Ἐὰν δὲν ἐπενέβαινεν ἡ Καναδικὴ Κυβέρνησις, θὰ ἀπέθνη-

(Συνέχεια εἰς τὴν 168ην σελ.)

Θὰ σᾶς εἴπουν ὅτι πληρώνει ἡ προσπάθεια τῆς ἱδρύσεως ἡμερησίου σχολείου, ὅταν βεβαίως ἐνδιαφέρωνται ὁλόψυχα καὶ ἐγκάρδια οἱ ὑπεύθυνοι διὰ τὸ σχολεῖον, εἴτε τὸ κοινοτικὸν εἴτε τὸ ἰδιωτικόν. Κανεὶς ἀπὸ αὐτοὺς δὲν θὰ σᾶς εἴπῃ, ὅτι εἶναι ἀπογοητευμένος ἀπὸ τὴν ἐργασίαν, ποὺ κατέβαλε διὰ νὰ δημιουργηθῇ τὸ ἡμερήσιον σχολεῖον. Ὅλοι οἱ δισταγμοί, οἱ φόβοι, αἱ ταλαντεύσεις ὑπῆρχον, πρὶν ἀρχίσῃ ἡ προσπάθεια. Μετὰ τὴν δημιουργίαν τοῦ ἡμερησίου, εἴτε κοινοτικοῦ εἴτε ἰδιωτικοῦ, τὰ αἰσθήματα αὐτὰ τῆς κατωτερότητος τὰ διεδέχθη ἡ αἰσιοδοξία καὶ ὁ ἐνθουσιασμός. Ἀλλὰ καὶ ἡ βαθεῖα ἱκανοποίησις, ποὺ αἰσθάνεται κάθε δημιουργός, ποὺ βλέπει τοὺς καρποὺς τῶν κόπων, τῶν ἀγώνων καὶ ἱδρώτων του. Ἐκεῖνο ποὺ χρειάζεται εἶναι τὸ ἐνδιαφέρον, ἡ δρᾶσις καὶ ὁ ἐνθουσιασμός. Πρέπει δὲ αὐτὰ νὰ ὑπάρξουν καὶ νὰ καλλιεργηθοῦν. Διότι πρόκειται περὶ τοῦ τιμιωτέρου καὶ πολυτιμοτέρου ἀποκτήματός μας, τῶν παιδιῶν μας, αὐτῆς δηλονότι ταύτης τῆς ὑπάρξεώς μας. Ἄλλαι θρησκευτικαὶ Ὁμολογίαι, τὰ μέλη τῶν ὁποίων ἀνέρχονται εἰς ἑκατομμύρια, διατελοῦν εἰς κίνησιν καὶ δρᾶσιν διαρκῆ, προκειμένου νὰ ἐξασφαλίσουν τὴν ἀπρόσκοπτον λειτουργίαν τῶν ἐνοριακῶν σχολείων των. Τί θὰ ἔπρεπε νὰ κάμωμεν ἡμεῖς, ποὺ ἀποτελοῦμεν μειονότητα μικράν, τῆς ὁποίας ὅμως ἡ ἐπιβίωσις, τὸ μέλλον, ἡ πνευματικὴ εὐημερία, κατὰ πολὺ ἐξαρτᾶται καὶ ἀπὸ τὴν ὕπαρξιν ὅσον τὸ δυνατὸν περισσοτέρων ἡμερησίων Ἑλληνοαμερικανικῶν σχολείων;

Talks with Sunday School Teachers

X. DIAMOND, Editor

ΤΟ ΠΡΩΤΟ ΜΑΣ ΣΥΝΘΗΜΑ

ΠΡΩΤΑΡΧΙΚΗ προϋπόθεσις γιὰ τὴν ἐπιτυχία ἑνὸς θεσμοῦ εἶναι ὁ σαφὴς καθορισμὸς τῶν σκοπῶν του, τῶν μέσων μὲ τὰ ὁποῖα θὰ πραγματοποιηθῇ ὁ σκοπὸς αὐτός, τῶν λεπτομερειῶν τῆς ὀργανώσεως, τῆς διοικήσεως καὶ τῆς λειτουργίας του· ἐν ὀλίγοις τὸ καταστατικόν του ἢ ὁ κανονισμός του, ποὺ καθορίζει ὅλα τὰ σημεῖα αὐτά. Τὸ καταστατικὸν ἢ ὁ κανονισμὸς μιᾶς ὑπηρεσίας εἶναι σὰν τὸ θεμέλιο ἑνὸς οἰκοδομήματος καὶ σὰν τὴν πυξίδα γιὰ ἕνα πλοῖο. Χωρὶς αὐτὰ εἶναι ἀδύνατον νὰ στηριχθῇ καὶ νὰ ὀρθοδρομήσῃ.

Ἡ Κατηχητική μας Παιδεία εἶναι μιὰ ἀπὸ τὶς σπουδαιότερες ὑπηρεσίες μας καὶ τὸ Κατηχητικόν μας Σχολεῖον ἕνας ἀπὸ τοὺς σημαντικωτέρους θεσμούς μας. Ἀποτελοῦν τὸ στερεώτερο ἔδαφος, γιὰ νὰ οἰκοδομήσωμε Ἑλληνορθόδοξο συνείδησι στὶς νέες μας γενεὲς καὶ νὰ ἐξασφαλίσωμε τὴν ἐθνικοθρησκευτική μας ἐπιβίωσι. Χρειάζονται ὅμως θεμέλια καὶ πυξίδα. Καὶ αὐτὰ ὑπάρχουν. Οἱ διαχειριζόμενοι καὶ ὑπηρετοῦντες τὴν ὑπόθεσι τῆς Κατηχητικῆς μας Παιδείας ἔχουν στὰ χέρια των ἤδη τὴ σειρὰ τῶν Κανονισμῶν, ποὺ διαγράφουν τοὺς προσανατολισμοὺς τῆς σοβαρωτάτης αὐτῆς ὑπηρεσίας.

Ἡ Κατηχητική μας Σελίδα θὰ ἀσχοληθῇ μὲ τὰ κυριώτερα σημεῖα τῶν Κανονισμῶν αὐτῶν.

Διατὶ ἱδρύθη καὶ ὑφίσταται ἡ Κατηχητικὴ Ὑπηρεσία καὶ τὸ Κατηχητικὸν Σχολεῖον; «Διὰ τὴν συστηματικὴν θρησκευτικὴν ἀγωγὴν τῶν τέκνων τῆς Ἐκκλησίας μας». Αὐτὴ εἶναι ἡ αἰτιολογία τῆς ἱδρύσεώς των, αἰτιολογία ἰδιαιτέρως σοβαρὰ καὶ ἀξιοπρόσεκτος.

Τὸ θρησκεύειν εἶναι ψυχικὴ ἀνάγκη. Εἶναι γιὰ τὴν πνευματικὴν ὑπόστασιν τοῦ ἀνθρώπου ὅ,τι τὸ ὀξυγόνον γιὰ τοὺς πνεύμονάς του. Εἶναι ἡ ἀκατανίκητος ἕλξις τοῦ δημιουργήματος πρὸς τὸν Δημιουργό του· ἡ ἀνάγκη καὶ ὁ πόθος, ποὺ αἰσθάνεται τὸ παιδὶ νὰ ἐπικοινωνήσῃ μὲ τὸν πατέρα του. Ἀλλὰ εἶναι καὶ κάτι ἄλλο. Εἶναι ἡ βάσις τῆς προσωπικῆς ψυχικῆς γαλήνης καὶ εὐτυχίας, τὸ θεμέλιο τοῦ ἱεροῦ θεσμοῦ τῆς οἰκογενείας καὶ τὸ στήριγμα τῆς ὁμαδικῆς καὶ κοινωνικῆς ζωῆς. Εἶναι τὸ ἔμβλημα τῆς πνευματικότητος καὶ ψυχικῆς ἀνωτερότητος. Εἶναι ἀκόμη ὁ δρόμος, ποὺ ὁδηγεῖ στὴν ἐπιτυχία καὶ τὴν κοινωνικὴ ἀναγνώρισι, γιατὶ τὴν ἀληθινὴ καὶ εἰλικρινῆ θρησκευτικὴ ζωὴ συνοδεύει πάντοτε ἡ ἐμπιστοσύνη καὶ ἡ κοινὴ ἐκτίμησις.

Γιὰ ὅλους αὐτοὺς τοὺς λόγους ἡ θρησκευτικὴ ἀγωγὴ κατεῖχε καὶ κατέχει πρωτεύουσα θέσι στὰ ἐκπαιδευτικὰ συστήματα ὅλων τῶν λαῶν, εἴτε σὲ ὀργανικὴ συνοχὴ μὲ ὅλη τὴν ἄλλη ἐκπαίδευσι, εἴτε σὰν χωριστὴ παιδευτικὴ ἐνέργεια, ποὺ διεξάγεται ἀπὸ καθαρῶς θρησκευτικοὺς ὀργανισμούς.

Στὴν Ἀμερικανικὴ Συμπολιτεία, γιὰ λόγους ἐντελῶς ἰδιοτύπους, συμβαίνει τὸ δεύτερο. Ἀποτέλεσμα αὐτοῦ ὑπῆρξε ἡ τεραστία ἀνάπτυξις καὶ ἔκτασις τοῦ κατηχητικοῦ κινήματος στὴ χώρα αὐτή. Κάθε Ἐκκλησία καὶ κάθε θρησκευτικὸ Δόγμα θεωροῦν καθῆκον των καὶ ἱερὰν ὑποχρέωσί των νὰ παράσχουν στὰ μέλη των συστηματικὴ θρησκευτικὴ ἀγωγὴ σύμφωνα μὲ τὰς ἐπισήμους διδασκαλίας καὶ παραδόσεις των. Πράττουν δὲ τοῦτο μὲ ἱεραποστολικὸ ζῆλο καὶ ἐνθουσιασμό, μὲ ἀκάματη δραστηριότητα, μὲ ἀξιοθαύμαστο ὀργανωτικὸ πνεῦμα καὶ σύστημα καὶ φυσικὰ καὶ μὲ ἀξιόλογα ἀποτελέσματα. Τὸ σύνθημά των εἶναι: «Ὅλα τὰ παιδιά μας χωρὶς ἐξαίρεσι στὸ Κατηχητικὸ Σχολεῖο». Καὶ σὲ ὡρισμένες περιπτώσεις τὸ σύνθημα ἐπεκτείνεται: «Ὅλοι, μικροὶ καὶ μεγάλοι, στὸ Κατηχητικὸ Σχολεῖο».

Τὸ δικό μας Κατηχητικὸ Σχολεῖο εἶναι νέο ἀκόμη. Δὲν ἔχει οὔτε τὴν ὀργάνωσι, οὔτε τὰ μέσα, οὔτε τὸν πνευματικὸ καὶ ὑλικὸ ὁπλισμό, ποὺ διαθέτουν τὰ Κατηχητικὰ ἄλλων Ἐκκλησιῶν καὶ Δογμάτων. Ἡ ἀποστολή του ὅμως δὲν παύει νὰ εἶναι μεγάλη καὶ ἱερὰ καὶ πρωταρχικῆς σημασίας ἰδιαιτέρως γιὰ μᾶς τοὺς Ἑλληνορθοδόξους. Αὐτὴν πρέπει πρωτίστως νὰ κατανοήσωμε. Ἂν γίνῃ αὐτό, καὶ ὅλα τὰ ἄλλα θὰ ἀκολουθήσουν μὲ γοργὸ ρυθμό, ὥστε πολὺ σύντομα τὸ Κατηχητικό μας Σχολεῖο νὰ πάρῃ τὴ θέσι του ἀνάμεσα στὰ πιὸ ἐξελιγμένα.

Ποιὰ εἶναι ἡ ἀποστολή του; Ἐκτὸς ἀπὸ τοὺς εἰδικώτερους σκοπούς του, γιὰ τοὺς ὁποίους θὰ ὁμιλήσωμε προσεχῶς, τὸ Κατηχητικό μας Σχολεῖο, ὅπως καὶ κάθε ἄλλο, ἐπιδιώκει νὰ δώσῃ συστηματικὴ θρησκευτικὴ ἀγωγὴ σὲ ὅλα τὰ τέκνα τῆς Ἐκκλησίας μας. Νὰ τὰ ὁδηγήσῃ στὸ δρόμο τοῦ Θεοῦ. Νὰ ἐξευγενίσῃ τὶς καρδιές των. Νὰ τὰ κάνῃ πνευματικὲς προσωπικότητες. Νὰ θεμελιώσῃ τὴν προσωπική τους εὐτυχία. Νὰ τὰ καταστήσῃ χρηστὰ καὶ χρήσιμα μέλη τῆς οἰκογενείας των καὶ τῆς κοινωνίας. Νὰ τοὺς ἀνοίξῃ τὸ δρόμο στὴν κοινωνικὴ ἀναγνώρισι καὶ ἐκτίμησι καὶ ἐπιτυχία.

Ἡ θρησκευτικὴ ἀγωγὴ εἶναι τὸ μεγαλύτερο δῶρο, ποὺ μποροῦμε νὰ

δώσωμε στὰ παιδιά μας. Καὶ ἂς μὴ λησμονοῦμε ὅτι εἶναι ἀπὸ τὰ δῶρα ἐκεῖνα, ποὺ ἐπιστρέφονται πολλαπλάσια, γιὰ νὰ θεμελιώσουν καὶ τὴ δική μας, τὴν οἰκογενειακή μας, εὐτυχία.

Εἶναι λοιπὸν καθῆκον μας ἱερό, ἀλλὰ καὶ συμφέρον μας μεγάλο, νὰ ὁδηγήσωμε ὅλα τὰ παιδιά μας στὸ Κατηχητικὸ Σχολεῖο. Αὐτὸ πρέπει νὰ εἶναι τὸ πρῶτο σημεῖο τῶν προσπαθειῶν καὶ ἐνεργειῶν μας, ὅπως τοποθετεῖται στοὺς Κανονισμούς μας. Τὸ Κατηχητικό μας Σχολεῖο πρέπει «νὰ συγκεντρώσῃ ὅλα τὰ μέλη τῆς νέας γενεᾶς καὶ νὰ τὰ καταρτίσῃ θρησκευτικῶς καὶ ἠθικῶς συμφώνως πρὸς τὴν διδασκαλίαν καὶ τὰς παραδόσεις τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας».

Αὐτὸ σημαίνει ὅτι δὲν πρέπει νὰ ὑπάρχῃ Ἑλληνορθόδοξος Κοινότης, ὁσονδήποτε ὀλιγομελὴς καὶ ἂν εἶναι, στὴν ὁποία νὰ μὴ λειτουργῇ Κατηχητικὸν Σχολεῖον. Δὲν πρέπει νὰ ὑπάρχῃ Ἑλληνορθόδοξος Παροικία, μικρὰ ἢ μεγάλη, ποὺ νὰ μὴ φροντίσῃ νὰ δώσῃ Ἑλληνορθόδοξο θρησκευτικὴ ἀγωγὴ στὰ νεαρὰ μέλη της. Δὲν πρέπει νὰ ὑπάρχῃ Ἑλληνορθόδοξο σπίτι, ὁσονδήποτε ἀπομεμακρυσμένο καὶ ἂν εἶναι, ποὺ νὰ μὴ φθάσῃ σ' αὐτὸ τὸ Ἑλληνορθόδοξο κατηχητικὸ βιβλίο καὶ βοήθημα. Δὲν πρέπει τέλος νὰ ὑπάρχῃ Ἑλληνορθόδοξος οἰκογένεια, ποὺ νὰ μὴ θεωρῇ βασικό της καθῆκον νὰ στέλλῃ ἀνελλιπῶς τὰ παιδιά της στὸ Κατηχητικὸ Σχολεῖο. Πρέπει, μὲ λίγα λόγια, τὸ κατηχητικό μας κίνημα νὰ ἐπεκταθῇ καὶ νὰ ἀγκαλιάσῃ ὅλα ἀνεξαιρέτως τὰ παιδιὰ τῆς ὁμογενείας.

Τὰ ὑπάρχοντα στατιστικὰ στοιχεῖα εἶναι βεβαίως ἐνθαρρυντικά. Ἐλάχιστα εἶναι αἱ Κοινότητές μας, στὶς ὁποῖες δὲν λειτουργοῦν κανονικῶς Κατηχητικὰ Σχολεῖα. Διαρκῶς ἱδρύονται ἀπὸ πρωτοβουλία ἰδιωτικὴ ἢ ὀργανώσεων καὶ νέα παροικιακὰ Κατηχητικὰ Σχολεῖα. Οἱ ἀριθμοὶ τῶν φοιτώντων εἰς τὰ Κατηχητικά μας Σχολεῖα μαθητῶν εἶναι ἀρκετὰ ἱκανοποιητικοί.

Παρὰ ταῦτα ὑπάρχουν μεγάλα ἀκόμη περιθώρια καὶ σημαντικὲς δυνατότητες ἐπεκτάσεως τοῦ κατηχητικοῦ μας κινήματος. Καὶ ὁ ἀριθμὸς τῶν Κατηχητικῶν μας Σχολείων καὶ ὁ ἀριθμὸς τῶν κατηχητοπαίδων μας εἶναι δυνατὸν καὶ πρέπει νὰ αὐξηθῇ.

Τὸ καθῆκον αὐτὸ προβάλλει ἐπιτακτικὸ σὲ ὅλους μας σὰν ἄτομα καὶ ὠργανωμένες ὁμάδες, πρωτίστως δὲ στοὺς γονεῖς τῶν παιδιῶν μας καὶ σ' ἐκείνους, ποὺ ἔχουν ἐπιφορτισθῇ μ τὴν εὐθύνη τῆς θρησκευτικῆς ἀγω γῆς των. Αὐτὸ θὰ ἀποτελέσῃ μίαν ἀ πὸ τὰς πρώτας καὶ κυρίας ἐπιδιώξει τῶν Ἐπισκοπικῶν καὶ Κοινοτικῶ Κατηχητικῶν Ἐπιτροπῶν, ποὺ συγ κροτοῦνται βάσει τῶν Κανονισμῶν Τὸ πρῶτο μας λοιπὸν σύνθημα ἂς εἶ ναι: «Ὅλα τὰ παιδιά μας στὸ Κα τηχητικό μας Σχολεῖο».

ΑΙ ΠΡΑΞΕΙΣ ΤΩΝ ΑΠΟΣΤΟΛΩΝ

(Συνέχεια ἐκ τῆς 166ης σελ.)

σκον ὅλοι ἀπὸ τὴν πεῖναν, τὰς ἀσθενείας καὶ τὸ κρῦο.

Ὡραία εἰκόνα, εἰς τὴν ὁποίαν βλέπομεν ὁ οὐρανὸς νὰ ἐπισκέπτεται τὴν γῆν, εἶναι ἡ διήγησις περὶ τῆς Πεντηκοστῆς, ἥτις εἶναι ἡ ἡμέρα τῶν γενεθλίων τῆς Ἐκκλησίας (Κεφ. 2). Τὸ κεφάλαιον τοῦτο πρέπει ὅλοι μας νὰ τὸ διαβάζωμεν ἐπανειλημμένως, ἵνα ποτισθῇ ἡ συνείδησίς μας μὲ τὴν ἰδίαν πίστιν τῶν Ἀποστόλων πρὸς τὸν Κύριον καὶ τὴν ἀφοσίωσίν των πρὸς Αὐτόν. Ἡ πίστις αὐτὴ καὶ ἀφοσίωσις ἦσαν ἡ αἰτία νὰ γίνουν οὗτοι μέτοχοι τῆς Δυνάμεως ἐξ ὕψους.

Κάποιος Ἀμερικανὸς Ἰνδός, ἀρχηγὸς τῆς φυλῆς, ὡς ἤκουε ἕναν ἱεροκήρυκα νὰ ὁμιλῇ περὶ τοῦ Σωτῆρος Χριστοῦ καὶ νὰ λέγῃ, ὅτι δι' Αὐτοῦ ἔχομεν τὴν συγχώρησιν τῶν ἁμαρτιῶν μας καὶ γινόμεθα παιδιὰ τοῦ Θεοῦ, μέλη τῆς οὐρανίου κοινωνίας, εἰσερχόμενοι εἰς τὴν αἰώνιον ζωὴν ἀπ' ἐδῶ, τρέχει ἐμπρὸς καὶ καταθέτει εἰς τὰ πόδια τοῦ ἱεραποστόλου τὰ πιὸ πολύτιμα πράγματα, ποὺ εἶχε, μὲ τὰ λόγια: «Ὅλα αὐτὰ διὰ τὸν Χριστόν». Ὅταν ὅμως ὁ ἱεροκήρυξ ὡμίλησε περὶ τοῦ σταυροῦ καὶ ἤκουσεν ὁ Ἰνδός, ὅτι εἰς τὴν σταυρικὴν θυσίαν τοῦ Χριστοῦ ὀφείλομεν τὰ θεῖα δῶ ρα τῆς χάριτος, τότε ἐπῆγε ἐμπρὸ εἰς τὸν ἱεραπόστολον καὶ εἶπε «Δίδω τὸν ἑαυτόν μου εἰς τὸν Χρι στόν». Ὅταν ἔκαμε τὴν ὁμολογία αὐτὴν τῆς πίστεως καὶ ἐξέφρασε τὴν ἀφοσίωσίν του εἰς τὸν Χριστόν τότε ἐγένετο εἰς τὸν Ἰνδὸν κάτ παρόμοιον ὡς κατὰ τὴν ἡμέραν τῆ Πεντηκοστῆς εἰς τοὺς Ἀποστό λους. Ἐπῆλθε μία ἐσωτερικὴ ἀλ λαγὴ εἰς αὐτὸν καὶ ἐπλημμύρισε μέσα του τὸ αἴσθημα τῆς πνευμα τικῆς χαρᾶς καὶ ψυχικῆς εἰρήνης ἀσφαλείας καὶ ἐλευθερίας.

Ἀκολουθοῦν αἱ εἰκόνες τῶν διη γήσεων περὶ τῆς μεταστροφῆς τοῦ Ἀποστόλου Παύλου (Κεφ. 9), τῆ βαπτίσεως τοῦ Κορνηλίου (Κεφ 10), καὶ καθ' ὅλον τὸ βιβλίον βλέ πομεν τὴν ἐξ ὕψους δύναμιν συνε χίζουσαν τὸ ἔργον τῆς Πεντηκο στῆς διὰ τῆς χειρὸς τῶν Ἀποστό λων.

Τὰ ὀλίγα αὐτὰ στοιχεῖα διὰ τὰ Πράξεις τῶν Ἀποστόλων θὰ βοη θήσουν τοὺς ἀναγνώστας εἰς τὴν μελέτην καὶ κατανόησιν τοῦ βι βλίου τούτου, τὸ ὁποῖον συνιστῶ μεν εἰς τοὺς ἀγαπητούς μας χρι στιανούς, διὰ νὰ τὸ μελετήσου κατὰ τὸν μῆνα Ἰούλιον.

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DEFENSE DEPARTMENT APPROVES "E.O."

By PETER T. JOHNSON

On the occasion of the joyous news of the official recognition of our Faith in the Armed Forces by the Defense Department, we reprint the following article, by Mr. Peter T. Johnson, which appeared recently in the Sunday issue of the *National Herald*. It is a complete and detailed account of the procedures through which a very significant victory was won for the Greek Orthodox Church of American Hellenism.

RELIGIOUS history was made recently here in the United States when the Defense Department reversed its decision and authorized the inclusion of the Eastern Orthodox faith to be designated as a religious preference in identification tags issued to members of the Armed Forces.

This decision marked the end of hopeful mediations that began about a decade ago.

The initial step to establish this designation by legislative action was taken by Leverett Saltonstall, United States Senator from Massachusetts, with the introduction of Bill S.3872 in the Senate on August 16, 1954, that ultimately was defeated from inadequate public support.

This was the turning point of the campaign that caused Eastern Orthodox to do something more than wishful thinking on enacting legislation.

As early as September of 1954, Charles W. Patterson, Representative to the Massachusetts Legislature — a Hellene with personal interest in the measure — suggested a letter campaign to support Congressional effort.

The opportunity for promotion of the Bill was realized on January 6, 1955, with the introduction of S.106 by Senator Saltonstall at the 1st Session of the 84th Congress.

The Bill stated:

"To allow certain members of the Armed Forces to designate the Eastern Orthodox faith as a religious preference on their identification tags.

"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That the Secretaries of the Army, the Navy, and the Air Force are directed to authorize the inclusion of the Eastern Orthodox religious faith as one of the religious faiths authorized to be designated as a religious preference on identification tags issued to members of the Armed Forces. The capital letters "E.O." shall be used on such tags to indicate the designation of such faith."

Bill Sent to Committee

Following the introduction of this bill, it was referred to the Committee on Armed Services for further study.

Regulations of the Armed Services provided that religious preference of an individual may be indicated on identification tags by "C" for Catholic, "P" for Protestant, "J" for Jewish, "X" for any group that would not be included by one of the first three authorized symbols, and "Y" for a preference which the individual prefers not to designate or when the individual makes no statement of religious preference. It was the Defense Department's impression, however, that regulations adequately covered the situation by permitting an individual to wear or carry an additional identification tag or disc provided by his religious group to identify him as a member of that group. Consequently, sentiments were against the proposed bill.

Organized Effort

The campaign in the interim was increasing momentum. Every organiza-

Visiting His Excellency Robert B. Anderson, Deputy Secretary of Defense. From left to right: Hon. Chester E. Merrow, M. C., of New Hampshire; Mr. Stephen Scopas, Supreme President, Order of Ahepa; Bishop Ezekiel of Chicago; Deputy Secretary of Defense Robert B. Anderson; Mr. John Legalis, National Commander, Greek-American Veterans Association; Hon. Francis E. Dorn, M. C., of New York; Father John Zanetos of Brooklyn, N. Y.; Father Demetrios Kalaris.

tion expended effort in promoting support for these measures including individuals in prestige positions from all parts of the United States, especially in Washington, D. C.

Telegrams, letters, and petitions sent to the Armed Services Committee in support of this measure were so great in number that they were curious to learn what stirred every Greek in the country.

Mail was equally heavy to members of the Senate. As a result, requests were submitted to the Committee to hold hearings on the Bill in question. A special sub-committee was appointed by the Armed Services Committee to hold a hearing on S.106 on June 3, 1955. Speeches and statements honoring Greek Independence Day were heard in the Senate and House. The drive to win Congressional support was on. Among the many speakers were: Sen. Leverett Saltonstall, Sen. Estes Kefauver, Sen. Herbert Lehman, Sen. Irving Ives, Rep. Antonio Fernandez, Rep. John McCormack, Rep. Francis Dorn, and Rep. Herbert Zelenko.

Similar Bills Introduced

Two similar bills were also introduced in the House of Representatives; on May 2, 1955, (H.R. 5940) by Francis E. Dorn, Representative from New York, and on May 16, 1955, (H.R. 6261) by George Huddleston, Jr., Representative from Alabama.

On May 18, Sen. Kefauver entered into the Congressional Record the following statement in favor of S.106:

"Mr. President, I was pleased to receive from the Voice of Greek Orthodoxy in America and the National Council of Eastern (Greek) Orthodox, a letter urgently recommending the official recognition of the Eastern (Greek) Orthodox faith, for the purpose of identifying religious affiliation of United States servicemen, under State Bill Number 106, sponsored by Senator Saltonstall.

"I want to say that I strongly favor this bill because I feel that it embodies a basic American principle — the right of religious freedom.

"This bill is designed to give official government recognition to the Eastern (Greek) Orthodox Church and to instruct the armed forces to mark the dog tags of servicemen with the initials "E.O." Certainly the 7,000,000 Americans who are members of this faith merit this consideration. In past years members of this faith going into the armed services, have had to register either as a Protestant or a Catholic, although the Greek Orthodox Church contends that neither designation properly applies. Young men of this faith have gladly laid down their lives in wars this nation has fought. They are entitled to this small consideration. I cannot see any valid basis for opposition to this bill.

"The Resolution which I am attaching from the Voice of Greek Orthodoxy in America summarizes their stand on this matter most appropriately.

"There being no objection, the statement from the Voice of Greek Orthodoxy in America was ordered to be printed in the RECORD as follows:"

The letter from Peter N. Chumbris, Acting Secretary of the Voice of Greek Orthodoxy in America, an organization of laymen, emphasized particularly the importance of the Eastern Orthodox Church in the United States and throughout the world. He emphasized the fact that this represented 7 millions in the United States and 250 millions throughout the world.

Letters of encouragement and support were constantly received by the Archdiocese from Senators who expressed opinions that the members of the Holy Orthodox Church are on sound ground in feeling that this designation should be provided for and that it was their purpose to see that this bill is enacted into law at the earliest possible time.

In the Washington picture, one who waged a personal campaign behind the scenes to enlist the aid of many Senators was Paul G. Manolis, Executiv Secretary of Senator Knowland.

The work of many others, the name of whom we may never know, playe an important part in this "victory, from the result of this activity. On consequence has definitely been estab lished that united effort in one direc tion can accomplish wonders.

The Eastern Orthodox Committee t appear before the Senate Arme Forces Sub-Committee hearing on Bil S.106 on June 3 was to include clerg of the highest rank in the Greek, Rus sian, Syrian, and Serbian Orthodo Church, prominent citizens, and per sonages of the other faiths. The Sena tors who were appointed to sub-com mittee included Stennis, Ervin, an Saltonstall. To establish procedures fo this hearing, a meeting was held o May 26.

Surprise Meeting

In another quarter, Congressma Dorn of New York, also working i favor of this measure, succeeded i inaugurating a surprise meeting o May 27 with Deputy Secretary of De fense Robert B. Anderson, Secretary o the Army Stevens, and representative of the Army, Navy and Air Force i the Pentagon.

In attendance to present the fact were Congressmen Dorn and Merrow Rt. Rev. Ezekiel, Bishop of Nazianzos from the Middle West Diocese; Rev John Zannetos, pastor of Sts. Constan tine and Helen Church of Brooklyn New York, and National Chaplain o G.A.V.A.; Rev. Demetrios Kalaris o Sts. Constantine and Helen Church i Washington, D. C.; Stephen S. Scopas Supreme President of the Order o Ahepa; and Commander John Ligeli of the Greek American Veterans Asso ciation.

Each member of this group spoke i favor of the proposed Congressiona bill to an attentive, courteous com mittee. Speaking on the subject, Bisho Ezekiel said in part:

(Continued on page 176)

THE SPIRIT OF ORTHODOXY

By ARCHBISHOP MICHAEL

FROM the very beginning the One, Holy, Catholic and Apostolic Orthodox Church has been actuated by a free democratic spirit. The main expression of this freedom-loving spirit is mutual understading and tolerance, which is the very basis of Christianity. The religion of our Lord Jesus Christ, as we know, made its appearance among Jews and Gentiles. They had and professed their own religion. The Jews were monotheists and the gentiles were idolaters. The Jews were very jealous of their religion. Everyone who did not share their opinions as to the One Almighty God who delivered them from the Egyptian bondage and led them through the wilderness to the promised land, was an enemy to them and was treated as such.

No relation whatsoever could exist between Jews and Samaritans. For this reason the disciples were amazed at seeing our Lord talking friendly with a woman of Samaria. The Gentiles, on the other hand, were fanatically attached to their many gods and goddesses. So much so, that St. Paul was frantically persecuted at Ephesus, because his preaching about Jesus Christ was thought as a disparagement to the great goddess Diana of Ephesus. In this inimical environment Christianity made its appearance. It was inexorably persecuted by both Jews and Gentiles. The religion of love and tolerance of our Lord Jesus Christ, however, in those very first days, never answered persecution with persecution. It never recommended its followers to be either exclusive or unmerciful and to extend their mercy only to their fellow Christians or to think about all people, who had not joined Christianity, as condemned to everlasting punishment. On the contrary, the propagation of Christianity was to be pursued through peaceful means: by the preaching of the gospel of salvation through Jesus Christ; by the application, especially, of the golden rule: "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31); and by actually living the Christian religion according to the words of our blessed Lord: "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven."

In exact conformity with this genunine Christian spirit of living and behaving, the *Greek Orthodox Youth in America* resolved at their National Convention last August at Minneapolis that "we will make a determined, concerted effort to apply the teachings of our Church in our everyday life."

This spirit of love, mutual understanding and tolerance characterizes our Holy Orthodox Church since the day of Pentecost. As we have preserved intact the Church continuity, through the apostolic succession which is the most essential for the very essence of the Church, so we have also kept intact the teachings of our Lord Jesus Christ, that came down to us through the Apostles and the Holy Fathers, carrying the characteristics of love and understanding. For one thousand and one hundred years, according to Ecclesiastical history, the great Byzantine Empire was the official exponent of Christianity. St. Constantine, the founder of this great Christian Empire, was the first Emperor to officially proclaim the Christian religion as an accepted religion. Moreover, it was through the missionaries of the Byzantine Empire that Christianity was spread all over Europe, a part of Asia and the northern shores of Africa. The missionaries of the Church of Constantinople who brought the hopeful Christian message to so many nations, were inspired by the spirit of love and service towards others. For this reason, in the course of their missionary work, first and foremost they would make every effort to translate the Holy Scriptures and all the service books into the language of the peoples whom they wanted to convert to Christianity. Moreover, they entered freely into discussion with chiefs and religious representatives of the countries where the joyous message of the gospel was being heard and proclaimed for the first time. The Byzantine missionaries very often met with fanaticism and open persecution on the part of those whom they tried to win for Christ; but, as history relates, they were never unfaithful to the genuine spirit of Christian religion.

* * *

It is the spirit of love and mutual understanding that always prevails in the One, Holy, Catholic and Apostolic Orthodox Church. The lack of this spirit is an indication of the distortion of Orthodoxy. And whenever it made its appearance it was strongly and unreservedly condemned by the official representation of the Church.

The fact that one possesses the truth does not imply that one has to be exclusive and intolerant in his relations with others. On the contrary, the possession of the truth — if it is really the truth — always makes us kind and serviceable towards our neighbors, regardless of their denomination. The nature of truth is such that it never causes fear or shame on the part of those who discuss it in defending a point of disagreement.

On the basis of this idea, the Orthodox Church, as a whole, is always inclined to cultivate friendly relations with the representatives of other Churches and denominations. Evanston is the most recent example. The

Church of Constantinople, whose missionaries have rendered the greatest services of all time, is leading the way in this policy of good relations with other Churches and denominations. As a matter of fact, it was this Church that initiated the great Ecumenical movement. Called the Ecumenical Patriarchate, the Church of Constantinople, proved most worthy of its name when, in the year 1920, it sent that thence famous encyclical to Churches all over the world, inviting them to establish a league of Churches. The purpose of this league would have been, according to the encyclical, "that sincerity and above all confidence, may be restored among the Churches . . . so that they may no longer look upon each other as strangers and enemies, but relatives and friends in Christ."

In accordance with that letter, the Orthodox Church has sent delegates to the Conference of Stockholm in 1922, Lauzanne in 1927, Oxford and Edinburg in 1937, Amsterdam in 1948, and Evanston in 1954. As we stated at the other Conferences and in Evanston in particular, our intention is not to tell the other Churches to join the Orthodox Church, but to convince them that all Churches conform to the teachings of the one, undivided Church of the Seven Ecumenical Councils of the first eight centuries. If we are, after all, to work and pray for the reunion of Christendom, we must have a common standard according to which we should regulate our doctrinal beliefs. There is no doubt, however, that this common standard must be sought back to the time when East and West were one.

The common faith of the Seven Ecumenical Councils of the first eight centuries is, according to what the Orthodox Delegates stated at Evanston, and should be, the basis of a closer approach among the Churches, with the ultimate purpose of their reunion.

This high ideal will be realized first through cooperation on a practical, social, moral and international level. We can not achieve anything in this direction by keeping apart from one another and by being alienated from one another by accusations and quarrels.

On the contrary, through friendly relations, cultivated sincerely among Christians, there is a great probability that, with God's help and the guidance of His Holy Spirit, the last prayer of earth of Jesus Christ our Lord may someday be realized: "That all may be one."

ΔΙΑ ΚΑΘΕ ΟΡΘΟΔΟΞΟ ΣΠΙΤΙ...

Ἡ παραπλεύρως φωτογραφία παρουσιάζει τὴν πρόσοψιν τοῦ Μεταλλίου τῆς 12ης Κληρικολαϊκῆς Συνελεύσεως, ἡ ὁποία συνεκλήθη τὸν περασμένον Ὀκτώβριον εἰς Σαβάννα τῆς Γεωργίας. Τὸ μετάλλιον τοῦτο εἶναι κατασκευασμένον ἐκ μετάλλου, εἶναι διαμέτρου τριῶν ἰντσῶν καὶ βάρους ἡμίσεως πάουντ. Εἰς τὴν μίαν ὄψιν παρουσιάζει τὴν εἰκόνα τοῦ Ἀποστόλου Παύλου, Βυζαντινῆς τέχνης. Ἐλήφθη ἐκ τῆς εἰκόνος τοῦ Ἀποστόλου, τὴν ὁποίαν ἔχει ὁ Ἀρχιεπίσκοπός μας εἰς τὸ Γραφεῖον του. Συνοδεύεται μὲ τὸν περίφημον περὶ ἀγάπης στίχον τοῦ Ἀποστόλου. Εἰς τὴν ἄλλην ὄψιν ἔχει τὴν σφραγῖδα τῆς Ἀρχιεπισκοπῆς, σχεδιάγραμμα τοῦ Ἱεροῦ Ναοῦ καὶ τοῦ Κοινοτικοῦ Κέντρου Σαβάννας ὡς καὶ τὴν ἐπιγραφὴν ἡ «12η Κληρικολαϊκὴ Συνέλευσις τῆς Ἑλληνικῆς Ὀρθοδόξου Ἐκκλησίας Β. καὶ Ν. Ἀμερικῆς καὶ τῆς Φιλοπτώχου Ἀδελφότητος».

Τὸ ἱστορικὸν καὶ ὡραῖον τοῦτο μετάλλιον δύνασθε νὰ ἀποκτήσετε ἀντὶ **5 δολλαρίων** ἐὰν γράψετε εἰς τὴν κατωτέρω διεύθυνσιν. Εἶναι ὡραιότατον στόλισμα διὰ τὸ σπίτι σας, διὰ τὸ γραφεῖον σας, διὰ τὸ γραφεῖον τοῦ ἱερέως τῆς Ἐκκλησίας σας. Γράψατε:

NICK MAMALAKIS
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Ὄνομα .....

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Πόλις ..... Ζώνη .... Πολιτεία .....

Σκέψεις & Παρατηρήσεις

ΤΑ ΣΥΝΕΔΡΙΑ

Ὁ Ἰούλιος καὶ Αὔγουστος εἶναι μῆνες τῶν συνεδρίων. Ἐκκλησίαι, ἐθνικαὶ ὀργανώσεις καὶ ὁμοσπονδίαι ἐπωφελοῦνται τῆς ἀνακοπῆς τῆς ἐντάσεως τῆς ἐργασίας κατὰ τοὺς μῆνας αὐτοὺς καὶ ὀργανώνουν τὰ συνέδριά των. Αἱ ἐθνικοθρησκευτικαί μας ὀργανώσεις καὶ αἱ ὁμοσπονδίαι τῶν σωματείων μας θὰ κάμουν τὸ ἴδιον. Ἀντιπρόσωποι καὶ μέλη θὰ σπεύσουν εἰς τὰς ὁρισθείσας πόλεις, διὰ νὰ λάβουν μέρος εἰς τὰς ἐργασίας τῶν συνεδρίων. Θὰ ἀκούσουν τὴν ἔκθεσιν τῶν ἀξιωματούχων των, θὰ συζητήσουν καὶ θὰ λάβουν ἀποφάσεις ἐπὶ τῶν νέων ἐπιδιώξεων καὶ προσανατολισμῶν τῆς ὀργανώσεως, θὰ ἐκλέξουν νέους ἐκτελεστὰς τῶν ἀποφάσεων τούτων. Τὸ ἔργον αὐτὸ εἶναι σοβαρὸν καὶ ἀπαιτεῖ περίσκεψιν καὶ ἐργασίαν. Ἡ ἐπικρατοῦσα ἀντίληψις, ὅτι τὰ συνέδρια εἶναι εὐκαιρία διὰ διασκέδασιν καὶ ἐκδηλώσεις κοινωνικοῦ χαρακτῆρος, δὲν προάγει καθολοκληρίαν τὴν εὐσυνείδητον ἐκτέλεσιν τοῦ ἔργου τούτου. Τοὐλάχιστον οἱ ἐπίσημοι ἀντιπρόσωποι (καὶ ἰδίως ἐκεῖνοι ἐξ αὐτῶν, ποὺ λαμβάνουν καὶ τὰ ὁδοιπορικὰ καὶ λοιπὰ ἔξοδά των ἀπὸ τὸ ταμεῖον τῆς τοπικῆς ὀργανώσεως, ποὺ ἀντιπροσωπεύουν) πρέπει νὰ λάβουν ὑπὸ σοβαρὰν ἔποψιν καὶ νὰ ἐκτελέσουν εὐσυνειδήτως τὴν τιμητικήν των ἀποστολήν. Πρέπει νὰ ἑτοιμασθοῦν καὶ νὰ μελετήσουν τὰ πρὸς συζήτησιν θέματα. Πρέπει νὰ λυτρωθοῦν ἀπὸ μικροφιλοδοξίες καὶ ἰδιοτέλειες. Πρέπει νὰ ἐνεργήσουν μὲ περίσκεψιν, πρὸς τὸ συμφέρον καὶ τὴν προαγωγὴν τῆς ὀργανώσεώς των. Κάθε ἀπόφασίς των πρέπει νὰ μετρᾶται μὲ κριτήριον, ἂν προάγῃ τὰς πνευματικάς, πολιτιστικὰς καὶ ἐκκλησιαστικὰς ἀνάγκας τοῦ Ἀμερικανικοῦ Ἑλληνισμοῦ καὶ ἂν βοηθῇ συγχρόνως ἢ τοὐλάχιστον δὲν βλάπτῃ τὸ ὄνομα καὶ τὰ τίμια συμφέροντα τῆς γενετείρας μας Ἑλλάδος.

ΔΩΡΕΑΙ ΔΙΑ ΔΙΑΘΗΚΗΣ

Εἰς τὴν σελίδα τῶν εἰδήσεων τοῦ «Ὀρθοδόξου Παρατηρητοῦ» ἀναφέρονται τὰ ὀνόματα τῶν ἀειμνήστων ὁμογενῶν Χ. Καλούρη καὶ Ἠλία Ἀθανασίου, οἱ ὁποῖοι διὰ διαθήκης ἀφῆκαν εἰς τὴν Θεολογικήν μας Σχολὴν τὰ ποσὰ ἐκ δολλαρίων 14,272.40 ὁ πρῶτος καὶ 10,000.00 ὁ δεύτερος.

Καὶ οἱ δύο, καλοὶ καὶ τίμιοι διαχειρισταὶ τοῦ πλούτου του κατὰ τὸ διάστημα τῆς ἐπὶ γῆς ζωῆς των, «οἰκονόμοι» καλοὶ τῶν ἀγαθῶν, ποὺ τοὺς ἐνεπιστεύθη ἡ καλωσύνη καὶ ἡ ἀγάπη τοῦ Θεοῦ, δὲν συνεκέντρωσαν τὸν πλοῦτον των εἰς ἀποθήκας, ὅπου κλέπται «διορύσσουσι καὶ κλέπτουσι». Ἀντιθέτως. Διὰ τῶν χρημάτων των ἐθεράπευσαν τὰς λογικὰς καὶ ἀπαραιτήτους ὑλικὰς των ἀνάγκας καὶ τὰς ἀνάγκας τῶν οἰκογενειῶν των. Προσέφεραν διὰ τὴν ἐνίσχυσιν καὶ προαγωγὴν ἱερῶν σκοπῶν καὶ ἐφρόντισαν, ὥστε μετὰ τὸν θάνατόν των ἕνα μεγάλο μέρος τοῦ πλούτου των νὰ χρησιμοποιηθῇ διὰ τὴν ἀξιοπρεπῆ συντήρησιν τοῦ Θεολογικοῦ φυτωρίου τῆς Ἐκκλησίας μας εἰς τὴν χώραν ταύτην.

Οἱ ἀείμνηστοι οὗτοι ὁμογενεῖς δὲν ἀνήκουν εὐτυχῶς εἰς τὴν τάξιν τῶν σπανίων παραδειγμάτων. Ἕνας μεγάλος ἀριθμὸς ἐκ τῶν καλῶν καὶ εὐσυνειδήτων τέκνων τῆς Ἐκκλησίας μας ἔχει πεισθῇ κατὰ τὰ τελευταῖα κυρίως ἔτη, ὅτι ἡ ἐξασφάλισις τῆς οἰκονομικῆς ἀνέσεως εἶναι βασικὴ προϋπόθεσις διὰ τὴν ἀξιοπρεπῆ συντήρησιν, πρόοδον καὶ ἀνύψωσιν τῶν ἱδρυμάτων μας. Διὰ τοῦτο οὗτοι προσφέρουν σημαντικὰ ποσὰ διὰ τὸ ταμεῖον των καὶ κατὰ τὴν σύνταξιν τῆς διαθήκης των φροντίζουν νὰ βεβαιωθοῦν ὅτι δὲν τὰ ἐλησμόνησαν. Τοὺς δωρητὰς αὐτοὺς εὐγνωμονεῖ ἡ Ἐκκλησία μας καὶ προσεύχεται ἰδιαιτέρως δι' αὐτούς, ὥστε καὶ κατὰ τὸ διάστημα τῆς ἐπὶ γῆς ζωῆς των νὰ τύχουν τῶν δώρων τῆς εἰρήνης καὶ τῆς χριστιανικῆς χαρᾶς καὶ εὐτυχίας καὶ μετὰ τὸ πέρας τῆς ζωῆς ταύτης τῶν ἀγαθῶν τῆς αἰωνίου τοῦ Θεοῦ Βασιλείας.

ΤΟ ΕΛΛΗΝΙΚΟΝ ΧΡΙΣΤΙΑΝΙΚΟΝ ΒΙΒΛΙΟΝ

Πρὸ ὀλίγων μηνῶν ἐγένετο εἰς μίαν ἀπὸ τὰς αἰθούσας τοῦ Ζαππείου τῶν Ἀθηνῶν ἔκθεσις τοῦ Ἑλληνικοῦ Χριστιανικοῦ Βιβλίου. Τὴν ἔκθεσιν ἐπεσκέφθησαν πολλοὶ ἄνθρωποι πάσης ἡλικίας, τάξεως καὶ μορφώσεως. Οἱ ἐπισκέπται ἀνῆλθον εἰς 44,300. Κατὰ τὰς ὁμολογίας τῶν εἰδικῶν, οὐδέποτε ἔκθεσις βιβλίου ἐσημείωσε τόσην ἐπιτυχίαν ὅσην ἡ ἔκθεσις αὐτή. Τὸ γεγονὸς αὐτὸ δεικνύει ὅτι τὸ ἐνδιαφέρον τοῦ Ἑλληνικοῦ λαοῦ διὰ τὰ μέσα, τὰ ὁποῖα προσφέρουν πνευματικὴν τροφήν, ηὐξήθη καταπληκτικῶς κατὰ τὰ τελευταῖα ἔτη. Ἡ αὔξησις τοῦ ἐνδιαφέροντος αὐτοῦ δὲν εἶναι ἄσχετος βέβαια πρὸς τὴν καλλιτέρευσιν τῆς ποιότητος τοῦ προσφερομένου χριστιανικοῦ βιβλίου καὶ τὴν συστηματοποιημένην καὶ προγραμματισμένην προσπάθειαν τῆς «Ἀποστολικῆς Διακονίας», τῆς «Ζωῆς» καὶ τῶν ἄλλων ὀργανώσεων νὰ κυκλοφορήσουν ὡραίας, φθηνὰς καὶ εὐχρήστους ἐκδόσεις μεταξὺ τῶν λαϊκῶν κυρίως στρωμάτων τοῦ Ἑλληνικοῦ λαοῦ. Μία προσεκτικὴ ἐξέτασις τῶν ἐκδόσεων αὐτῶν καὶ τοῦ τρόπου καὶ μέσων τῆς κυκλοφορίας των εἶναι δυνατὸν νὰ μᾶς διδάξῃ πολλά. Πιστεύομεν, ὅτι ἕνα ἐκδοτικὸν πρόγραμμα ἐπικαίρων βιβλίων εἰς τὴν Ἀγγλικὴν καὶ Ἑλληνικὴν γλῶσσαν μὲ ἕνα καλῶς ὠργανωμένον δίκτυον ἐπαφῆς μετὰ τῶν πιστῶν μας θὰ ἐνισχύσῃ τὸ φωτιστικὸν ἔργον τῆς Ἐκκλησίας καὶ θὰ βοηθήσῃ τὴν ἀφύπνισιν καὶ ἀναγέννησιν ἐν Χριστῷ πολλῶν τέκνων τῆς Ἐκκλησίας μας.

G.O.Y.A. PERIPATETICS

By PETER H. PALEOLOGOS
G.O.Y.A. Public Relations Director
Silver Springs, Md.

District Conference — Baltimore, Maryland

On May 27-30, 1955, Diocese I, District 2, held its district conference in Baltimore, Maryland. Miss Georgia Franks, chairman of the district for the past year and first woman to hold such a post in the history of G.O.Y.A., presided over the meetings. She has not only served as secretary at two national conferences held in Chicago and Washington, D. C., but has also served on committees both on the national and district levels. In her local Chapter, the X.O.N. of Sts. Constantine and Helen, Washington, D. C., she has served as president and editor of the *Epistle,* the club's monthly publication, as well as teacher in the Sunday School and member of the choir.

The following speech was rendered by Miss Franks at the District Conference Banquet on Sunday, May 29:

" 'The day is short and the work is great, and the laborers are sluggish and the wages are high and the householder is urgent. The work is not upon thee to finish nor art thou free to desist it.'

"This is a quotation from the Ethics of the Fathers — a philosophical interpretation of the Hebraic faith. But it could well be an excerpt of any religious group.

"I believe it is a perfect example of our own particular situation as Goyans. The day is short, dear friends. I'm sure that we all will agree. It is short and we have wasted a good part of it. We have been slow in awakening, slow in recognizing our duty, slow in taking up the challenge.

"The day is short and the work is great — so great is the task ahead of us that it becomes frightening. It overwhelms us and we wonder whether our picayunish efforts will be to no avail. And we stagger a bit, and we stumble a little, as a child just learning to walk. And the day grows ever shorter.

"The work that we, the Goyans of today, must do in the little time left to us looms up before us in tremendous proportions.

"Will we win the race against time? Against our own limitations? Against our own weaknesses? Will we perform the task which our Holy Orthodox Church has delegated to us and which we Goyans have undertaken?

"Will we, the chosen messengers of the Church, be found worthy of the solemn trust conferred upon us? Will we deliver to our heirs, the treasure of Orthodoxy which we hold in our hands? These are the questions which confront us today, dear friends, and which we must answer in our consciences and to the Church which has placed its whole future into our hands.

"Truly, the work is great. There are Christians to be made — Greek Orthodox Christians.

"Will we, the laborers, be sluggish? Will the task prove too difficult? Will we become discouraged by the magnitude of it? I pray that we shall not. I pray that our young Goyans will not become sluggish. I pray that we shall become aware of the urgency of the situation.

"Whether we do, only time will tell. Time will tell whether we will practice as well as preach.

"After four years of existence, it might be well to stop and evaluate. Are we still willing to follow the precepts of our Church even though it means inconveniencing ourselves a little, or disturbing our comfort? Have we, perhaps, become weary with the burden of living our Orthodox faith? — the motto which we adopted so enthusiastically less than a year ago. Has the canon of our Church with respect to preserving the sanctity of the Sabbath become too onerous for us?

"Are we really interested in learning about our faith — a faith which is founded upon the sacrifice even unto death of our Lord and his followers?

"Let us not, dear friends, deceive ourselves nor our God. Let us not treat G.O.Y.A. lightly. There is no burden placed upon us to become Goyans against our wills. We are Goyans because we believe, presumably, in the holiness of its cause; because we believe that this movement will be of benefit to us and that we, through its program, will be of service to our Church.

"This is the reason for our existence. If we are not willing to honor the aims and purposes of G.O.Y.A. we had best remain aloof from it.

"Let us not hide under the mantle of the Church if we are willing to assume the accompanying obligations. Let us not sabotage the efforts of those who are dedicated to this holy cause. Let us, at least, be honest.

"Let us not adopt fine-sounding resolutions on the one hand and wink at those who violate them on the other.

"We have no time for that, dear friends. The day is short and the work is great. Will G.O.Y.A. laborers be sluggish?"

Royal Greek Festival Company "Panegyris" Recordings

The National Council of G.O.Y.A. arranged with the Esoteric Record Company to make recordings available of the Royal Greek Festival "Panegyris."

These records are available through your local youth chapters or through the Greek Orthodox Youth of America, National Headquarters, Greek Archdiocese of North and South America.

(Continued on page 180)

The Religious Calendar

JULY						
S	M	T	W	T	F	S
					1	**2**
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	**20**	21	**22**	23
24	25	26	**27**	28	29	30
31						

The following information about the Feasts and Commemorations of the month has been taken from the ecclesiastic book «Ὡρολόγιον», by free selection of the translator.

2nd. The Placing of the Precious Gown of Our Holy Lady in Vlaherne.

The placing of the precious gown of the Virgin took place in 473, during the reign of Leon the Thracian, in the very beautiful temple of the Virgin in Vlaherne, which was erected either by Leon or by his predecessors, Marcian and Pulcheria. Emperor Justin, the younger, completed the church, and when in 1070 it burned down, it was rebuilt by the emperor Romanos Argyros. It was burned again in 1434, and a small chapel with the much talked of sanctification remained until 1866, when it was erected into the seemingly small temple that we see today. After the seventh century the name "Vlaherne" was given to other churches and monasteries by their pious erectors, as an indication of their reverence for this renowned temple of Constantinople.

17th. The Commemoration of the Great Martyr Marina.

Marina lived in Pissidea of Cilicia, during the times of Claudius. The only daughter of a priest of the idols, she was orphaned at an early age. Therefore, she was entrusted to a woman who imbued in her the faith of Christ. At the age of fifteen, she was arrested by Olyrios, the Hegemon, and when asked about her name, birthplace and faith, she answered: "My name is Marina; I was born and reared in Pissidea, and I invoke the name of my Lord Jesus Christ." As a result she suffered whippings and imprisonments, and in 270 was beheaded.

20th. The Commemoration of the Glorious Prophet Elijah the Tishbite.

The Prophet Elijah came from Tishbeth, a city in Gilead, beyond Jordan. The descendant of a family of priests, he was a solitary and ascetic man who dressed in lamb's skins and wore a leather waistband. His name means "God the Lord," or "God the Mighty." His zeal for the glory of God is compared to fire, and his words of teaching and censure, to a burning candle; hence he derived the descriptive name "Zealot." Moved by such zeal, he severely criticized the impiety and transgressions of king Ahab and his wife Jezebel. Through prayer, he "shut-off" the heavens and it did not rain for three years and six months. When, according to God's orders, he was hiding by the torrent Horrath, the ravens brought him food. A guest of a poor widow at the village Zarephath of Sidon, he multiplied a handful of flour and a spoonful of oil, and also resuscitated her son when he died. On Mt. Carmel, in presence of all Israelites, he brought fire down from heaven, with which he burned his sacrifice, that they may know the truth. By the waters of the torrent Kishon, he massacred the 450 false prophets who worshipped the idols and perverted the people. He strangely received food from the hand of an Angel that gave him strength to walk forty days and forty nights. As much as it is possible to human nature, he saw God on Mt. Horeb. He foretold the destruction of the house of Ahab and the death of the son of Ohozios; he also punished his two envoys burning them to death with fire he brought down from heaven. He split the course of the Jordan River and crossed it with his disciple Elisha, marching through land. At the end, in 895 B. C., while conversing with Elisha, Elija was suddenly seized by a fiery chariot and ascended into heaven, where God kept him alive, as He had done with Enoch (Gen. 5:25; II Kings 2:11). But from there, too, seven years later, he wrote a letter in which he censured Jehoram, the son of Jehoshaphat, as it is written in II Chronicles 21:12 As most of the interpreters have stated, Elijah sent that letter either through Elisha, his disciple, or through another prophet, appearing to them on Mt. Tabor as he later did to the disciples of Christ (Auguts 6).

22nd. The Commemoration of the Saint Myrrh-Bearer, Mary Magdalene.

Mary Magdalene came from Magdala, a city of Galilee, near the sea of Tiberias, from which she received the surname "Magdalene." Christ drove out of her the seven demons from which she suffered, and as a result she became His faithful and inseparable disciple, serving and following Him as far as the cross and His burial. And after that, having returned to Jerusalem with the other myrrh-bearers, she prepared ointments to anoint the Lord's body. Very early on Sunday they all went to the sepulcher of the Lord, and before the Angels appeared to announce His Resurrection, Mag-

dalene saw that the stone of the tomb had been rolled back and ran to announce it to Peter and John. Running back with tears in her eyes, she was the first to see the Lord risen from the dead; whereupon she fell to His feet and heard from Him the words: "Touch me not." The life of Magdalene after the Ascension of Christ is uncertain. It is said that she died in Ephesus, preaching the Lord.

27th. The Commemoration of the Great Martyr, Physician Panteleimon.

Panteleimon was a Nicomedian, son of an idolater father called Eustorgios and of Euvoula, an offspring of Christian ancestors. His mother guided him into a pious life, and Hermolaos, a priest of the Church of Nicomedia, catechized and baptized him. Having studied medicine, Panteleimon used his skill for charitable purposes. He cured the sick through the grace of Christ rather than through his skill, and always took care of the soul as well as the body. He extended such sympathy to all, that his name was changed from Panteleon to Panteleimon (meaning all-merciful). Once, by invoking the divine power, he opened the eyes of a blind man, and did not stop until he opened the eyes of his soul to the knowledge of truth. Unfortunately, this caused his martyrdom. For when the blind man was asked how and by whom his eyes were opened, he — like the blind of the Gospel — confessed the manner of his cure and the name of his benefactor. As a result, the healed man was immediately put to death, and Panteleimon was arrested. He suffered many hardships, and finally, in 305, during the reign of Maximian, was beheaded.

Translated by
Athena Hatziemmanuel

DEFENSE DEPARTMENT APPROVES "E.O."

(Continued from page 170)

"I should like to call to your attention the following two points:

"1. The question considered from an ecclesiastical and historical point of view:

"In this respect I should like to state only that the Eastern Orthodox or the Greek Orthodox Church considers itself the original church of Christ from which our Catholic brethren of the West separated themselves, formulating an entirely different Christian group. As it is also known, in the years of the Renaissance, the Protestants or Reformists separated themselves from the Roman Catholic Church, forming thus a third Christian group. From this third group, we the Eastern Orthodox Church, are also alienated in doctrine, customs and interpretation of the Christian Message. We cannot, therefore, be considered Roman Catholics nor Protestants. We are a distinct Christian Church, with its own doctrine, customs, rituals and administration.

"2. The question considered from the point of view of our democratic and constitutional rights:

"The Department of Defense contends that there is no real need for the bill since the purpose of the identification tags is not the recognition of any specific Christian church or religious group. If this is true and the bill does not grant formal recognition and other religious groups will not be deprived of their rights, I cannot understand the opposition to our request. Our boys who are fighting and shedding their blood on the battlefields to preserve democracy and the freedom of our country are demanding that they be classified as Eastern Orthodox and not by the symbol 'X.' Furthermore, it has been stated by the authorities of the Armed Forces that the purpose of the identification tag is to facilitate the religious administrations of soldiers in time of death or any other emergency. But how will this be accomplished and how will our Chaplains know that a particuar soldier is a Greek Orthodox if his tag only reads 'X'?"

Following this meeting, the Eastern Orthodox Committee was greatly encouraged, according to a telegraphed communication from Stephen S. Scopas.

The Defense Department, taking into consideration many points made at this conference, were interested in more facts. They wished to know particularly the number of men of the Eastern Orthodox faith who served during World War II. Since proper religious affiliation was not stamped on identification tags of Eastern Orthodox servicemen, this figure was surely not known by the Archdiocese and could neither be determined from Armed Service records.

For our own purposes of estimation however, perhaps we can arrive at a figure through ratio. Assuming that the estimated number 6½ to 7 millions Eastern Orthodox in the United States is correct, the same ratio of this group to the total population of the United States, applied to the number of servicemen in World War II, gives us a figure of approximately 500,000 — a startling revelation.

On June 1, Secretary Stevens reported to the Committee on Armed Services that the Department has reconsidered its position regarding S. 106 and concluded that the purpose of the legislative proposal could be accomplished by administrative action.

On June 6, instructions were issued by the Office of the Secretary of Defense to establish a panel of representatives from each branch of service to meet and work out the various problems involved.

ΕΤΟΣ ΚΑ΄

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΑΡΙΘ. 424

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

Ἡ ἀναγνώρισις τῆς Ἐκκλησίας μας ὑπὸ τῶν ἐνόπλων δυνάμεων.

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ δι' ἐγκυκλίου της ἐπληροφόρησε τὸ πλήρωμα καὶ τὰ στελέχη τῆς Ἐκκλησίας μας περὶ τῆς ἐπισήμου ὑπὸ τῶν ἐνόπλων δυνάμεων τῆς Χώρας ἀναγνωρίσεως τῆς Ἀνατολικῆς Ὀρθοδόξου Ἐκκλησίας. Εἰς τὴν ἐγκύκλιον αὐτὴν ἐξαίρεται ἡ μεγάλη σημασία τῆς ἐπιτυχίας αὐτῆς, «ἥτις θέτει τὴν Ὀρθόδοξόν μας Ἐκκλησίαν εἰς τὰς ἐνόπλους Ἀμερικανικὰς δυνάμεις εἰς τὴν αὐτὴν μοῖραν, εἰς τὴν ὁποίαν μέχρι τοῦδε ἦσαν μόνον οἱ Διαμαρτυρόμενοι, οἱ Καθολικοὶ καὶ οἱ Ἰουδαῖοι ἀδελφοί μας». Ἡ Ἀρχιεπισκοπὴ εὐχαριστεῖ ὅλους ἐκείνους, ποὺ συνετέλεσαν εἰς τὴν μεγάλην αὐτὴν ἐπιτυχίαν.

Ἡ κατὰ Πολιτείας ἀναγνώρισις τῆς Ἐκκλησίας μας.

Μέχρι σήμερον δέκα Πολιτεῖαι ἔχουν ἀναγνωρίσει ἐπισήμως τὴν Ὀρθόδοξον Ἐκκλησίαν, ἤτοι: Νέα Ὑόρκη, Μασσαχουσέττη, Γουϊσκάνσιν, Λουϊζιάνα, Δυτικὴ Βιργινία, Ἰνδιάνα, Νέα Χαμπσούρη, Δελαγουέρ, Κοννεκτικούτη καὶ Τέξας.

Ἐνῷ εἰς τὰς ἐννέα Πολιτείας ἡ Ἀνατολικὴ Ὀρθόδοξος Ἐκκλησία ἀνεγνωρίσθη ὡς Θρησκευτικὸς Ὀργανισμός, εἰς τὴν Πολιτείαν τοῦ Connecticut οἱ ἀγαπητοί μας Ὁμογενεῖς κατήγαγον περιφανῆ νίκην, διατώρθωσαν δηλονότι, ὥστε ἡ Ὀρθόδοξος Ἐκκλησία μας νὰ ἀναγνωρισθῇ ὄχι μόνον ὡς ἰδιαίτερος Θρησκευτικὸς Ὀργανισμός, ἀλλὰ καὶ ὡς Major Faith καὶ εἰς τὸ ἑξῆς, ὁσάκις ἀναφέρωνται αἱ Ἐπίσημοι Ἐκκλησίαι τῆς Πολιτείας ταύτης, θὰ ἀναφέρεται καὶ ἡ Ὀρθόδοξος Ἐκκλησία ὡς μία τῶν τεσσάρων, ἤτοι: Protestant, Catholic, Eastern Orthodox and Jewish.

Τὸ Σπίτι τοῦ Ἑλληνοαμερικανοῦ Ὀρθοδόξου εἰς Ἀθήνας.

Τὸ Πολιτικὸν Γραφεῖον τοῦ Ἐξοχ. Προέδρου τῆς Ἑλληνικῆς Κυβερνήσεως ἐπληροφόρησε τὴν Ἱερὰν Ἀρχιεπισκοπήν, ὅτι τὸ καταρτισθὲν Νομοσχέδιον διὰ τὴν παραχώρησιν εἰς τὴν Ἀρχιεπισκοπὴν οἰκοπέδου 5,000 πήχεων παρὰ τὴν Ριζάρειον Σχολὴν ἐν Ἀθήναις, τὸ ὑποβληθὲν εἰς τὴν Βουλὴν τῶν Ἑλλήνων, ἐνεκρίθη παμψηφεί, ὑπεγράφη ὑπὸ τῆς Α.Μ. τοῦ Βασιλέως τῶν Ἑλλήνων Παύλου, ἐγένετο Νόμος τοῦ Κράτους καὶ ἐδημοσιεύθη εἰς τὴν Ἐφημερίδα τῆς Κυβερνήσεως τοῦ Βασιλείου τῆς Ἑλλάδος τῇ 30ῇ Ἀπριλίου 1955 καὶ εἰς τὸ ὑπ' ἀριθ. 111 φύλλον.

Ἐκπρόσωπος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς παρὰ τῷ Καναδικῷ Συμβουλίῳ Ἐκκλησιῶν.

Ὁ Αἰδεσ. Κωνσταντῖνος Δ. Ἀνδρέου, Ἱερατικὸς Προϊστάμενος τῆς Ἑλληνικῆς Ὀρθοδόξου Κοινότητος Ἁγίου Γεωργίου ἐν Toronto, Ontario, Canada, διωρίσθη ἐπίσημος ἐκπρόσωπος τῆς Ἱερᾶς Ἀρχιεπισκοπῆς παρὰ τῷ Καναδικῷ Συμβουλίῳ Ἐκκλησιῶν. Ἡ Ἱερὰ Ἀρχιεπισκοπὴ συνεργάζεται στενῶς μετὰ τοῦ Συμβουλίου τούτου, τοῦ ὁποίου μέλη τυγχάνουν ὅλαι αἱ Κοινότητές μας ἐν Καναδᾷ. Ὁ διορισμὸς τοῦ Αἰδεσ. Κ. Ἀνδρέου εἴμεθα βέβαιοι ὅτι θὰ προαγάγῃ τὴν συνεργασίαν αὐτὴν ἐπ' ὠφελείᾳ ἀμφοτέρων τῶν μερῶν.

Διάλεξις.

Ἡ Α. Σ. ὁ Ἀρχιεπίσκοπος Κος

Αἱ τελειόφοιτοι τοῦ Δημοτικοῦ Σχολείου, τοῦ Γυμνασίου καὶ τοῦ Κολλεγίου μετὰ τοῦ διδακτικοῦ προσωπικοῦ τῆς Ἀκαδημίας Ἁγίου Βασιλείου.

Μιχαὴλ ἔδωσε τὴν 29ην Ἰουνίου ἐνώπιον ἐκλεκτοῦ ἀκροατηρίου εἰς τὸν Καθεδρικὸν Ναὸν τῆς Νέας Ὑόρκης διάλεξιν μὲ τὸ ὅλως ἐπίκαιρον θέμα «Ἡ Προσωπικότης τοῦ Παύλου».

Ἐπειδὴ ἡ διάλεξις αὕτη ἐκρίθη ὑπὸ πάντων ὡς μία ἐκ τῶν πλέον ἐγκύρων καὶ πλέον δοκίμων μελετῶν ἐπὶ τοῦ θέματος, ὁ «Παρατηρητὴς» θὰ ἀσχοληθῇ εὐρύτερον μὲ τὸ περιεχόμενον τῆς διαλέξεως αὐτῆς εἰς τὸ προσεχὲς φύλλον.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ
Λῆξις τῶν Μαθημάτων.

Ἡ τελετὴ ἐπὶ τῇ λήξει τῶν μαθημάτων τῆς Θεολογικῆς Σχολῆς ἔλαβε χώραν τὴν Κυριακήν, 29ην Μαΐου. Τὴν πρωΐαν ἐτελέσθη ἡ Θεία Λειτουργία καὶ Δοξολογία εἰς τὸ Παρεκκλήσιον τῆς Σχολῆς. Ὁ Διευθύνων τὴν Σχολὴν Ἀρχιμ. Γεράσιμος Παπαδόπουλος ἀπηύθυνε τὸν ἀποχαιρετιστήριον πρὸς τοὺς φοιτητὰς λόγον. Οἱ ἔφοροι καὶ οἱ καθηγηταὶ τῆς Σχολῆς μετὰ τὴν Θείαν Λειτουργίαν καὶ Δοξολογίαν παρεκάθησαν εἰς ἐπίσημον γεῦμα εἰς τὴν τραπεζαρίαν τῆς Σχολῆς. Ἡ χορῳδία ὑπὸ τὴν διεύθυνσιν τοῦ καθηγητοῦ Κου Χρήστου Βρυωνίδη ἐτραγούδησε διάφορα ἄσματα.

Ὁ Νέος Διευθυντής.

Πληροφορούμεθα ὅτι τὰ καθήκοντα τοῦ Διευθυντοῦ τῆς Θεολογικῆς Σχολῆς ἀνέλαβεν ὁ Θεοφιλ. Ἐπίσκοπος Ἐλαίας κ. Ἀθηναγόρας. Ἡ εὐρεῖα θεολογικὴ μόρφωσις τοῦ Θεοφιλεστάτου καὶ ἡ διοικητική του πεῖρα θὰ συντελέσουν ἀσφαλῶς εἰς τὴν προώθησιν καὶ προαγωγὴν τῶν ὑψηλῶν ἐπιδιώξεων τοῦ ἱδρύματος.

ΑΚΑΔΗΜΙΑ ΑΓ. ΒΑΣΙΛΕΙΟΥ

Ἡ ἑορτὴ τῆς Ἀκαδημίας Ἁγίου Βασιλείου ἐπὶ τῇ λήξει τοῦ σχολικοῦ ἔτους ἔγινε τὴν 5ην Ἰουνίου, ἡμέραν Κυριακήν. Τὴν ἑορτὴν αὐτὴν παρηκολούθησαν χιλιάδες ὁμογενῶν μὲ ἐπικεφαλῆς τὸν Σεβασμ. Ἀρχιεπίσκοπον, τοὺς διπλωματικοὺς καὶ προξενικοὺς ἀντιπροσώπους τῆς Ἑλλάδος, τοὺς προέδρους καὶ τοὺς ἡγέτας ὅλων τῶν ὀργανώσεων.

Τὸ πρόγραμμα τῆς ἑορτῆς περιελάμβανε τὴν παράστασιν τοῦ ἔργου τοῦ Εὐριπίδου ἡ «Ἄλκηστις» καὶ πλῆθος ἐκλεκτῶν τραγουδιῶν ὑπὸ τῆς μαθητικῆς καὶ φοιτητικῆς χορῳδίας.

Ἡ Διεύθυνσις τῆς Σχολῆς ἔδωσε τὸν ἀπολογισμὸν τοῦ ἔργου, ὅστις ἔτυχε θερμῶν ἐκδηλώσεων ὑπὸ τῶν παρευρεθέντων.

Αἱ ἐκ τοῦ Διδασκαλικοῦ Κολλεγίου ἀποφοιτήσασαι εἶναι αἱ ἑξῆς: Χαρίκλεια Γκορίτσα, Ζωὴ Δαλλαπόρτα, Βενετία Κωστιάνη, Αἰκατερίνη-Ἀνδρονίκη Λουκᾶ, Ἑλένη Πηλιούση, Ρωξάνη Τσιώκου, Φωτεινὴ Ι. Χήνου.

Βραβεῖα δι' ἀρίστην ἐπίδοσιν εἰς τὰ μαθήματα καὶ ἦθος ἔλαβον αἱ κάτωθι: Χαρίκλεια Γκορίτσα, Βασιλικὴ Παπαϊωάννου, Φωτεινὴ Κουτσιλιέρη, Μαριάννα Γρηγορίου, Μαρία Βιάνη, Βενετία Κωστιάνη, Φωτεινὴ Χήνου.

Ἐκ τοῦ Γυμνασιακοῦ τμήματος ἀπεφοίτησεν ἡ Βαρβάρα Γαρυφάλλου.

Αἱ ἐκ τοῦ Δημοτικοῦ Σχολείου ἀποφοιτήσασαι εἶναι: Ἄννα Βαφειάδου, Μαρία Μπότση, Ἄννα Μπαρμπέρη, Ἑλένη Ὀρφανίδου, Ἄννα-Μαρία Ὀρφανίδου, Ἑλένη Μαρκίδου, Μαρίνα Δαβισοπούλου, Ἀγγελικὴ Μητροπούλου.

Ἐβραβεύθησαν: Ἄννα Βαφειάδου, Ἑλένη Ὀρφανίδου, Εὐστρατία Δημητρίου, Ἄννα Μπαρμπέρη, Σοφία Κουτσουμπού, Μαρία Μπότση.

Αἱ περισσότεραι τῶν ἀποφοιτησασῶν ἐκ τοῦ Δημοτικοῦ Σχολείου θὰ φοιτήσουν εἰς τὸ Γυμνασιακὸν τμῆμα τοῦ Ἱδρύματος.

Μετὰ τοὺς συντόμους λόγους ἐ
μέρους τοῦ μονίμου ἀντιπροσώπο
τῆς Ἑλλάδος εἰς τὰ Ἡνωμένα Ἔ
θνη κ. Παλαμᾶ καὶ τοῦ ἐξ Ἑλλάδο
Βουλευτοῦ Πειραιῶς κ. Ἀλιμπρά
τη, ὡμίλησε καταλλήλως ὁ Πρόεδρο
τῆς Ἐφορείας Σεβασμιώτατος Ἀρχι
επίσκοπος Κος Μιχαήλ.

ΓΡΑΦΕΙΟΝ ΠΑΙΔΕΙΑΣ
Διαγωνισμὸς Ἑλληνομαθείας

Διὰ τετάρτην ἐν συνεχείᾳ φορὰ
ἡ Ἑλληνοαμερικανικὴ Ὀργάνωσι
ΓΚΑΠΑ προσέφερε βραβεῖα ἀξία
1,000.00 δολλαρίων εἰς τοὺς ἐπιτυ
χόντας μαθητὰς καὶ μαθητρίας το
Διαγωνισμοῦ Ἑλληνομαθείας, ὁ ὁποῖ
ος ἐνηργήθη διὰ τοῦ Γραφείου Παι
δείας τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς
Τὰ μέλη τῆς Ἑλλανοδίκου ἐπιτροπῆ
ἦσαν: Αἰδ. Δ. Καλλίμαχος, Ἑλέν
Καρακάση, Καλλιόπη Ψώνη, Δέσποι
να Βραχοπούλου καὶ Νικόλαος Βα
βούδης. Οἱ κάτωθι ἐβραβεύθησαν:

Α΄ Βραβεῖον, $200, Κωνσταντῖ
νος Γεωργαλῆς, Ζ΄ τάξεως, Hyan
nis, Mass.

Β΄ Βραβεῖον, $100, Μαρία Οἰκο
νόμου, Ε΄ τάξεως, Ἅγιος Σπυρίδω
Νέας Ὑόρκης.

Λοιπὰ Βραβεῖα, $25.00 ἕκαστον
Ὄλγα Τουρβᾶ (ΣΤ΄), Youngs
town, Ohio. Θεόδ. Χιάρχος (Ζ΄)
Εὐαγγελισμοῦ Βοστώνης. Μαρίν
Γκιόνη (ΣΤ΄), Ἁγίας Τριάδος
Charleston, S. C. Γεώρ. Βασιλάκο
(ΣΤ΄), Cleveland, Ohio. Γεώργ
Τσούκας (Ε΄), Montreal, Canada
Εὐαγγελία Σβώλου (ΣΤ΄), Σχολείο
Πλάτωνος, Chicago, Ill. Βασιλικ

Φοιτηταὶ καὶ φοιτήτριαι τοῦ Orthodox Student Guild τοῦ Πανεπιστημίου τοῦ Michigan μετὰ τοῦ θρησκευτικοῦ των συμβούλου, Πανοσιολ. Ἀρχιμ. Εὐσεβίου Παπαστεφάνου.

Ἰαυλάκη (ΣΤ′), Καθεδρικοῦ Νέας Τόρκης. Εὐανθία Πάππα (Ε′), Ἁγίου Ἐλευθερίου Νέας Τόρκης. Νικ. Ζανετάκος (Ε′), Ἁγίου Κωνσταντίνου, Brooklyn, N. Y. Θεοδότα Κούμα (Ε′), Astoria, N. Y. Ἰωάννα Ροζάκου (Ε′), Sacramento, Cal. Παρασκευὴ Τσάλτα (Ε′), Peabody, Mass. Μαργαρίτα Ἀνδ. Καρατζᾶ (Ε′), Asbury Park, N. J. Ὄλγα Κανωλάκου (Ε′), Providence, R. I. Ἀγγελικὴ Μπούρα (Ζ′), Newport, R. I. Βασιλικὴ Κωσταράκη (ΣΤ′), Holyoke, Mass. Βασιλικὴ Κονταξῆ (Δ′), Ἁγίας Σοφίας, Washington, D. C. Πηνελ. Λερούδη (Δ′), Ἁγίας Βαρβάρας Νέας Τόρκης. Εἰρήνη Οἰκονομοπούλου (Δ′), Hempstead, N. Y. Ἰωάννα Χαντζῆ (Δ′), Ἁγίου Γερασίμου Νέας Τόρκης. Πέτρος Ι. Κορίνης (Ε′), Κοιμήσεως τῆς Θεοτόκου, Brooklyn, N. Y. Μαρία Καρδαρᾶ (ΣΤ′), Σχολείου Ἀγορᾶς Σικάγου. Ἑλένη Πουπάκη (Δ′), Ἁγίου Νικολάου, Pittsburgh, Pa. Μαργαρίτα Κοντογιάννη (Δ′), Martins Ferry, Ohio. Εὐστρατία Δημητρίου (Ε′), Ἀκαδημία Ἁγίου Βασιλείου. Θωμᾶς Γεωργίου Ἤτον, Ἁγίας Τριάδος, Holyoke, Mass.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

Τὸ Κατηχητικὸν Γραφεῖον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς ἀπέστειλε πρὸς πάσας τὰς Κοινότητάς μας τὴν σειρὰν τῶν νεοεγκριθέντων Κανονισμῶν τῶν Κατηχητικῶν μας Σχολείων. Οἱ Κανονισμοὶ οὗτοι θὰ τεθοῦν εἰς ἐφαρμογὴν ἀπὸ τοῦ προσεχοῦς σχολικοῦ ἔτους, ἐλπίζεται δὲ ὅτι δι' αὐτῶν θὰ ἐπιτευχθῇ νέα ὤθησις εἰς τὴν Κατηχητικήν μας προσπάθειαν. Ἐν μεταξὺ τῶν ἄλλων σημαντικῶν σημείων, τὰ ὁποῖα προβλέπονται εἰς τὴν σειρὰν τῶν Κανονισμῶν αὐτῶν, εἶναι ἡ συγκρότησις Κοινοτικῶν Κατηχητικῶν Ἐπιτροπῶν διὰ τὴν ἐποπτείαν καὶ τὴν βοήθησιν τοῦ ἔργου τῶν Κοινοτικῶν Κατηχητικῶν Σχολείων. Αἱ Ἐπιτροπαὶ αὐταὶ πρέπει νὰ συγκροτηθοῦν ὅσον τὸ δυνατὸν συντομώτερον, ὥστε νὰ ἀρχίσουν τὸ ἔργον των εὐθὺς μὲ τὴν ἔναρξιν τοῦ νέου σχολικοῦ ἔτους ἢ καὶ πρὸ αὐτῆς.

Ὁ Θεοφιλέστατος Ἐπίσκοπος Ἀβύδου κ. Εἰρηναῖος, ὁ Πρόεδρος τῆς Ἀργεντινῆς Δημοκρατίας Στρατάρχης Juan Peron καὶ ἄλλοι ἐπίσημοι κατὰ τὴν τελετὴν τῆς ἐπιδόσεως τοῦ Μεγαλοσταύρου τοῦ Παναγίου Τάφου ὑπὸ τοῦ Θεοφιλεστάτου εἰς τὴν Α. Ἐξοχότητα τὸν Κον Peron.

ΟΡΘΟΔΟΞΟΣ ΦΟΙΤΗΤΙΚΟΣ ΣΥΝΔΕΣΜΟΣ

ANN ARBOR, MICH.—Ὁ ἐνταῦθα φοιτητικὸς σύνδεσμος ἀποτελεῖται ἀπὸ 200 φοιτητὰς Ὀρθοδόξου πίστεως. Ἱδρύθη πρὸ ὀκτὼ ἐτῶν ὑπὸ τοῦ τότε ἐφημερίου τῆς Κοινότητός μας Αἰδεσιμ. Σοφ. Σοφοκλέους. Συνεχίζει τὴν δρᾶσιν του ὑπὸ τὴν ἐπίβλεψιν τοῦ νῦν ἐφημερίου Πανοσιολ. Ἀρχιμ. Εὐσεβίου Παπαστεφάνου. Σκοπὸς τοῦ Συλλόγου εἶναι ἡ σύσφιγξις τῶν σχέσεων μεταξὺ τῶν Ὀρθοδόξων φοιτητῶν καὶ ἡ ἐν Ὀρθοδόξῳ πνεύματι ἀλληλογνωριμία των. Ἐγένοντο τακτικαὶ συνεδριάσεις κατὰ τὸ διαρρεῦσαν ἀκαδημαϊκὸν ἔτος ὑπὸ τὴν καθοδήγησιν τοῦ ἱερέως, ὅστις ἔχει τὴν ἰδιότητα τοῦ Religious Student Counselor and Chaplain. Κατὰ τὰς συνεδριάσεις συνεζητήθησαν θέματα σχετικὰ πρὸς τὴν ἱστορίαν, τὴν λατρείαν καὶ τὴν πολιτιστικὴν δύναμιν τῆς Ὀρθοδόξου Ἐκκλησίας. Ἱερεῖς ἐκ γειτονικῶν Κοινοτήτων προσεκλήθησαν καὶ ἔδωσαν διαλέξεις. Προεβλήθησαν ἐπίσης εἰκόνες (slides) ἱστορικῆς ἀξίας μερῶν καὶ μνημείων τῆς Ἑλλάδος. Ὁ φοιτητικὸς αὐτὸς σύνδεσμος ἔχει ἀναγνωρισθῇ ἐπισήμως ὑπὸ τοῦ πανεπιστημίου καὶ τυγχάνει ἰσότιμος πρὸς τὸ Newman Club τῆς Παπικῆς Ἐκκλησίας, τὸ Canterbury Club τῶν Ἐπισκοπελιανῶν, τὸ Wesly Guild τῶν Μεθοδιστῶν καὶ πρὸς τοὺς ἄλλους συνδέσμους τῶν ἑτεροδόξων.

ΔΩΡΕΑΙ

—Ὁ ἐκ Reno, Nevada, ἀοίδιμος Χάρρυς Καλούρης, ἀποθανὼν τὴν 7ην Νοεμβρίου 1954, ἀφῆκεν ὑπὲρ τῆς Θεολογικῆς μας Σχολῆς τὸ ποσὸν τῶν 14,272.40 δολλαρίων. Τὸ ποσὸν τοῦτο ἀπεστάλη πρὸς τὴν Ἱερὰν Ἀρχιεπισκοπὴν χάρις εἰς τὸ ἐνδιαφέρον τοῦ ἐν Reno, Nevada, Ἑλληνοαμερικανοῦ δικηγόρου κ. Ἰ. Βούλγαρη.

—Ὁ ἐκ Βοστώνης ἀείμνηστος Ἠλίας Ἀθανασίου, ὅστις ἀπεβίωσε τὴν 24ην Μαΐου εἰς Βοστώνην, ἀφῆκε διὰ διαθήκης εἰς τὴν Θεολογικὴν Σχολὴν 10,000 δολλάρια. Ὁ ἴδιος ἀφῆκε 10,000 δολλάρια ὑπὲρ τοῦ ἐν Θεσσαλονίκῃ Νοσοκομείου τῆς Ἀχέπα, 10,000 ὑπὲρ τοῦ Νοσοκομείου τῆς πόλεως Βοστώνης καὶ ἄλλα μικρότερα ποσὰ δι' ἄλλους εὐαγεῖς σκοπούς.

Αἱ εὐγενεῖς αὐταὶ πράξεις τῶν δύο

ἐκλεκτῶν τούτων τέκνων τῆς ἐν Ἀμερικῇ Ἐκκλησίας μας ἀποτελοῦν ζωηρὰ παραδείγματα πρὸς μίμησιν. Δὲν πρέπει νὰ λησμονῶμεν, ὅτι παρεπιδημοῦμεν ἐν τῷ κόσμῳ τούτῳ καὶ ἔχομεν ὑποχρεώσεις καὶ καθήκοντα πρὸς τὸν Θεὸν καὶ τὴν Ἁγίαν αὐτοῦ Ὀρθόδοξον Ἐκκλησίαν. Ἐπιτελοῦντες, ἐφ' ὅσον εἴμεθα ἀκόμη ἐν τῇ ζωῇ, τὰ καθήκοντα ταῦτα, γινόμεθα μέτοχοι μετὰ θάνατον τῆς θείας χάριτος καὶ τῆς εὐγνωμοσύνης τῶν ἐπιζώντων.

NATIONAL JUNIOR YOUTH OFFICE

The National Junior Youth Consultative Committee in a recent meeting suggested the following Junior Youth projects:

1. A Photography Contest:

First, second and third prizes — to be announced.

2. National Junior Youth Theatre Project:

This project is also a very important one. The National Youth Office has been assured of the cooperation of the well-known dramatist Mr. Fred Halaman Daris, who has very kindly agreed to handle all preliminary work for this project. The National Youth Office Consultative Committee will study and act upon this project at its next meeting in the Fall.

3. National Junior Youth Film Library:

A proposed project for all chapters of Junior Youth is the feasibility of the creation of a Junior Youth Film Library. It was recommended that the possibility of filming Jr. Youth activities be considered and studied as a Diocesan Project. The Diocesan Jr. Youth Committees under the guidance of Rt. Rev. Bishops, are requested to study this project, with the purpose in mind of making a film representative of Jr. Youth activities throughout the Nation.

4. Patriarchate Drive:

At the Savannah, Ga., Congress it was announced that the Jr. Youth in America mindful of its obligations, spiritual and material, to the Center of Orthodoxy, the Ecumenical Patriarchate, under whose jurisdiction we come, will be most willing to participate in the nation-wide campaign to raise the necessary funds for the Patriarchate's rebuilding. For Junior Youth a minimum goal of one thousand dollars was set. This resolution, adopted unanimously by the Consultative Committee, presents a new project for our National Jr. Youth and a challenge. It was decided, therefore, that all chapters be notified to participate and work closely with G.O.Y.A. when they begin the campaign, but to start not later than May 1st, 1955. The Committee suggested the following recommendations: (1) That a personal contribution be given by the Jr. Youth members in addition to their solicitations from individuals or from benefit affairs organized for this purpose. (2) All funds are to be turned over to the Parish Committee of the Patriarchate Fund and credited to the Junior Youth effort on behalf of this drive.

G.O.Y.A. PERIPATETICS

(Continued from page 174)

10 East 79th Street, New York 21, New York.

Record ES-527 is entitled "Greek Folk Songs and Dances" and ES-531 is entitled "Greek Island and Mountain Songs."

National Conference

The Fifth Annual Conference of G.O.Y.A. will be held in historic Boston on August 21-26, at the Statler hotel. The program will include a presentation of two alternate plans for G.O.Y.A.'s 1956 pilgrimage to the Holy Land, the Patriarchate and Greece; bids for the host city for the Second International Basketball Tournament; Publication Contest for chapter publications; a tour of Holy Cross Seminary at Brookline, Mass.; choral clinic, Sunday School seminars; religious forums and many other interesting items.

ΝΕΑ ΒΙΒΛΙΑ

Ο ΧΡΙΣΤΙΑΝΙΣΜΟΣ ΚΑΙ ΤΟ Ε ΛΗΝΙΚΟΝ ΠΝΕΥΜΑ. Ὑπὸ τ Πρωτοπρεσβυτέρου Φιλ. Βλαχ πούλου, Δ.Θ.

Τὸ βιβλίον τοῦτο, τοῦ ὁποίου τὴν ἔκ σιν ἀνεφέραμεν εἰς τὸ προηγούμενον φ λον τοῦ «Παρατηρητοῦ», ἀνήκει ἀναμ σθητήτως εἰς τὴν κατηγορίαν τῶν σοβ ρῶν μελετημάτων ἐπὶ τοῦ κατ' ἐξοχ ἐνδιαφέροντος θέματος τῶν σχέσεων τ Ἑλληνικοῦ κόμου ἰδεῶν καὶ τοῦ Χριστ ανικοῦ.

Ὁ συγγραφεύς, γνώστης τῆς Ἑλλ νικῆς σκέψεως καὶ τῆς Χριστιανικῆς δασκαλίας καὶ λατρείας, ἀποσαφηνί μετ' ἐπιτυχίας τὰ σημεῖα τῆς ἐπαφῆς κ ἀλληλεπιδράσεως μεταξὺ τῶν δύο πνε ματικῶν κόσμων, ἐπὶ τῶν ὁποίων ἐδρ ζεται ὁ σημερινὸς πολιτισμός.

Ὅλως ἐνδιαφέρουσα εἶναι ἡ κριτικ τὴν ὁποίαν ὁ Αἰδεσ. Φιλ. Βλαχόπουλ ἀσκεῖ ἐπὶ τῶν προχείρων, ἀλλ' ἐπιστημ νικοφανῶν ἀπόψεων, ὅτι δῆθεν ὁ Χριστ ανισμὸς διαπνέεται ἀπὸ τὸ πνεῦμα τ παντελοῦς ἀρνήσεως τῶν Ἑλληνικῶν ξιῶν τῆς ἠθικῆς, τοῦ καλοῦ καὶ τῆς ζω γενικώτερον καὶ ὅτι εἰς τὴν θέσιν ὅλ τούτων τοποθετεῖ καὶ διδάσκει τὴν ἀπ σιοδοξίαν καὶ τὴν φυγὴν ἀπὸ τὴν πραγμ τικότητα.

Βιβλία, ὡς τὸ ἀνωτέρω, εἶναι ὄντ λίαν χρήσιμα, διότι ἔρχονται νὰ ἐνισχ σουν τὴν γνώμην καὶ γενικώτερον τ προσπάθειαν τοῦ Ἀμερικανικοῦ Ἑλλ νισμοῦ, ὅπως διατηρήσῃ ἀκεραίαν κ ἀδιάσπαστον τὴν προγονικὴν κληρονο αν, ἤτοι τὸ ἀνυπέρβλητον περιεχόμεν τῆς πίστεώς του καὶ τὴν Ἑλληνικότη τῆς μορφῆς της.

ΡΗΤΟΡΙΚΑ ΔΟΚΙΜΙΑ. Ὑπὸ Εὐα γέλου Ψήμα, Μητροπολίτου Ἐ μουπόλεως. Ἀλεξάνδρεια, 195 Σχῆμα 8ον. Σελ. 510.

Τὸ νέον τοῦτο βιβλίον τοῦ Μητροπολ του Ἑρμουπόλεως Εὐαγγέλου Ψήμα ἐξ δόθη εἰς τὴν Ἀλεξάνδρειαν τῆς Αἰγ πτου ὑπὸ τοῦ Ἐκδοτικοῦ Οἴκου Μητσάκ Ἡ ἔκδοσις εἶναι ὀγκώδης καὶ πολυτελή

Ἀνήκει εἰς τὴν τάξιν τῶν βιβλίων, π πρέπει νὰ κοσμοῦν τὴν ἰδιωτικὴν βιβλι θήκην ὅλων τῶν πνευματικῶν μας ἡγετ καὶ ἰδιαιτέρως τῶν ἱερέων μας.

Ὁ συγγραφεύς, γνωστὸς μεταξὺ τ Ἑλληνορθοδόξου κλήρου ὡς εἷς τῶν ρίστων ἐκκλησιαστικῶν ρητόρων, εἶναι ταὐτῷ εἷς τῶν μᾶλλον ἁρμοδίων, ὅπ πραγματευθῇ ἐπιτυχῶς θέματα σχετι μὲ τὴν ἐκκλησιαστικὴν ρητορικήν.

BOOKS AND YOU

Rev. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

SOMETIMES letters to a columnist help him fill his column; sometimes though they start him on a search that may never end. Such is the case with a letter from A. G. of Philadelphia. His is a seemingly easy request to take care of. He had many questions that could well serve as topics for future columns. The questions showed a sincere desire to be as well-informed in the Orthodox Faith as it is humanly possible to be with a command of the Greek language as well as the English language.

Holy Tradition

The question that has started me on the long-delayed search and for which I will attempt to give a preliminary answer, in this column, I will quote in part: ". . . So many writers blandly state that our Faith is based on the teachings of the Bible and Tradition without ever telling us what tradition is or where its teachings can be found . . . no one will ever ask where can I find the Bible, but who in the world will not wonder where can I find the teachings of tradition."

"Tradition," according to Messogora, Androutsos and others, includes the Bible. "Oral Tradition" makes up the rest and includes the Creeds — the Nicene, the Apostles' and the Athanasian; the decrees and canons of the Ecumenical Councils and all the definitions of the Undivided Church of the first eight centuries; the Confessions of Faith such as those of Dositheus, Peter Mogila and others; authorized Catechisms.

From the above, it would seem that a preliminary list of books on "Tradition" would include first of all, books that served the Church to determine which books are included in the Old and New Testament. This would give us a substantial list of the Early Fathers who mention writings of the Apostles or Evangelists. A second book that could serve is Hefele's five volume "History of the Councils of the Church," published towards the close of the nineteenth century and still available in England and America for eight or nine dollars. The same information can be found in scholarly Church histories.

In addition, Creeds, Confessions of Faith and encyclical letters are available from Greece in the original with modern Greek translations. Catechisms have been authorized from time to time and are available in English, Greek and Russian.

The Church Fathers

A truly accurate description of beliefs, church administration and worship practices can be found in the writings of the Church Fathers. The largest available collection of the writings of Greek Church Fathers is in a set called "Migne" and is to be found in almost every large public or university library. Individual volumes can be purchased from Blackwell's in Oxford, England, at $9.25 per volume. The Church of Greece has just begun publishing a long-awaited series of inexpensive texts of the Church Fathers in the original Greek at a low cost of only two dollars per volume. The Loeb Classical Library has a few volumes with both the Greek and English texts — two volumes of the Apostolic Fathers, two of Eusebius' Ecclesiastical History, four of St. Basil's letters and one volume supposedly of St. John Damascene; these are available at $3.00 per volume.

There are many series available in modern English at the average price of $6.00 per volume. Some of the better known series are the Ante-Nicene, Nicene and Post-Nicene series reprinted by Eerdmans. (The fourteenth volume of the Nicene series is of especial interest to those who want the English translation of the decrees and canons of the Seven Ecumenical Synods.) In the "Library of Christian Classics" only the first volumes deal with Greek Fathers. An inexpensive series to know is "Ancient Christian Writers."

The Big Six

In answer to a request for names of "Firsts" among the Greek Church Fathers, your writer lists the Apostolic Fathers and the Big Six, that is, Basil the Great, John Chrysostom, Gregory of Nazianzen, Gregory of Nyssa, Athanasius the Great, and John Damascene. In view of the fact that not all writings of all Church Fathers would interest the average layman, an attempt will be made to list and describe in some later issue of the *Orthodox Observer* the works of the Big Six that could form the nucleus of a Library of Holy Tradition, along with the Apostolic Fathers and the Decrees and Canons of the Seven Ecumenical Synods.

ἁρμοδιότης του αὕτη ἀντικατοπτρίζεται καὶ ἐπικυροῦται κατὰ τρόπον ἀναμφισβήτητον εἰς τὴν ἐν λόγῳ ἔκδοσιν. Ὄντως, ἡ βαθεῖα γνῶσις τῶν κανόνων τῆς ρητορικῆς, τῶν ψυχολογικῶν βάσεων τοῦ λόγου, τῶν βασικῶν ἀρχῶν τῆς καλλιλογίας καὶ γενικώτερον τοῦ ὡραίου, καθὼς καὶ ἡ ἔκδηλος ἐξοικείωσις μὲ τὰ ὡραιότερα πατερικὰ κείμενα, ἀλλὰ καὶ μὲ τὰ ἐπιτεύγματα τοῦ ποιητικοῦ λόγου καὶ τῆς λαϊκῆς ποιήσεως, παρέσχον εἰς τὸν συγγραφέα τὰς πλέον εὐρείας καὶ τὰς πλέον θετικὰς καὶ ἀντικειμενικὰς βάσεις καὶ προϋποθέσεις διὰ τὸ κατ' ἐξοχὴν σοβαρὸν τοῦτο πόνημα.

ΘΕΟΛΟΓΙΑ. Ἐπιστημονικὸν Περιοδικὸν ἐκδιδόμενον κατὰ τριμηνίαν. Τόμος ΚΣΤ΄. Ἰανουάριος — Μάρτιος, 1955, Τεῦχος Α΄. Ἀθῆναι.

1905 OUR GOLDEN ANNIVERSARY 1955

ΤΥΠΟΓΡΑΦΕΙΟΝ "Ο ΚΟΣΜΟΣ"

ΤΟ ΑΡΧΑΙΟΤΕΡΟΝ ΚΑΙ ΜΕΓΑΛΕΙΤΕΡΟΝ ΕΛΛΗΝΙΚΟΝ ΤΥΠΟΓΡΑΦΕΙΟΝ ΕΝ ΑΜΕΡΙΚΗ

ΠΕΝΗΝΤΑ ΧΡΟΝΙΑ ΕΞΥΠΗΡΕΤΗΣΕΩΣ ΤΟΥ ΕΛΛΗΝΙΣΜΟΥ

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Ἡ Γιγαντομαχία τοῦ 1821

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